FROM QUILLAYUTE

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ABSTRACT

FROM QUILLAYUTE

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The site for this thesis is located in La Push, Washington at the mouth of the Quillayute River. Home to the Quileute tribe, La Push maintains a unique and vibrant community and culture.

In the last decade La push has experienced increased annual flooding and the community has developed a heightened awareness to the risk of tsunamis. Currently, the Quileute tribe is in the process of relocating a large piece of their ancestral village to higher ground on recently reacquired lands. This thesis is an architectural design proposal for three community facilities that address themes of place and identity amid community expansion and relocation.

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INTRODUCTION

Quileute lands once stretched from the heights of the Olympic Mountains to the Pacific coast. For thousands of years, Quileute people moved across these lands with the seasons, taking refuge from potential dangers and reaping the benefits of moving resources. The beach, the forest, the river, the prairies, and the mountains provided for the Quileute at different times throughout the year. Post-European settlement tribal boundaries were confined to one square-mile at the mouth of the Quillayute River; exposed to the storms of the Pacific Ocean, tsunamis, floods from the river, and cut-off from many important resources. Recently, the Quileute have taken advantage of an opportunity to re-acquire small pieces of their ancient lands that once were essential to their livelihoods. Seeking refuge and new opportunities, the tribe is in the process of expanding and relocating a large piece of their community to higher ground within the reinstated lands.

This thesis will explore the implementation of new community oriented facilities that will support the Quileute tribe's community relocation and development plan. This plan allocates reacquired land that provides access to additional resources and lands that were once vital to the livelihood of the community. The designs for this thesis are intended to activate these lands in a manner that promotes community engagement, connections to cultural traditions, a sense of place, and identity. This project will attempt to maintain and reinstate the memory of these lands and their sociocultural connotations through an in-depth study of the cul-

ture, traditions, and legends of the Quileute community. It strives to address a process that replaces unnecessary design motives with ones that are in line with the needs of a particular indigenous people. The thesis intends to study the relationship between Quileute people and architectural phenomenology, emphasizing Quileute interpretations of movement, time, space and materials.

Thus, the architectural insertions for this thesis aim to promote an architecture that is suited to the place, the time and the community.

From the late 19th century until now, the Quileute lands were confined to the beach and the river mouth alone. The newly reinstated lands widen tribal boundaries and give Quileute people access to not only the beach, but now expanded forest and up-river lands. This proposal will focus on design interventions that enable the Quileute community to maintain and reinstate the memory of these places in addition to supporting contemporary social practices. The beach, the up-river lands, and the forest each provide unique experiences in contemporary culture and each maintain cultural significance that connects the past to the present. These landscapes create potential uses that could be supported by architectural insertions. The thesis proposes three insertions that create spaces for learning, social engagement, community development and design, food production, refuge, seasonal living, Quileute lifeways, customs and spiritual meditation that correspond directly to their surroundings.

The beach, the heart of the community for thousands of years, is in a state of transition. The opportunity for permanent residence in a safer location will entice many tribal members to reside elsewhere. In order to preserve the memory of this place and maintain its significance to the Quileute people it is important that it continues to be engaged.

The river lands, the life source before the modern era, is now more accessible. Similar to the beach, it can be a volatile place, yet its renewed accessibility creates renewed opportunities. These opportunities are in need of exposure to the greater community.

The forest, a place of resource and refuge, has expanded for the Quileute people. More permanent residence is intended for this location creating increased levels of activity with the landscape. This increased use will require new outlets for engagement.

Simply stated, the project consists of three structures, one on the beach, one in the forest, and one on the river. Each structure serves the community in varying ways in an effort to intertwine the Quileute people with the specific site, its resources, its opportunities, and its cultural significance.

photos: Beach, River, Forest. La Push, WA. ©2015 Cale Wilber

FROM QUILLAYUTE:

SCOPE

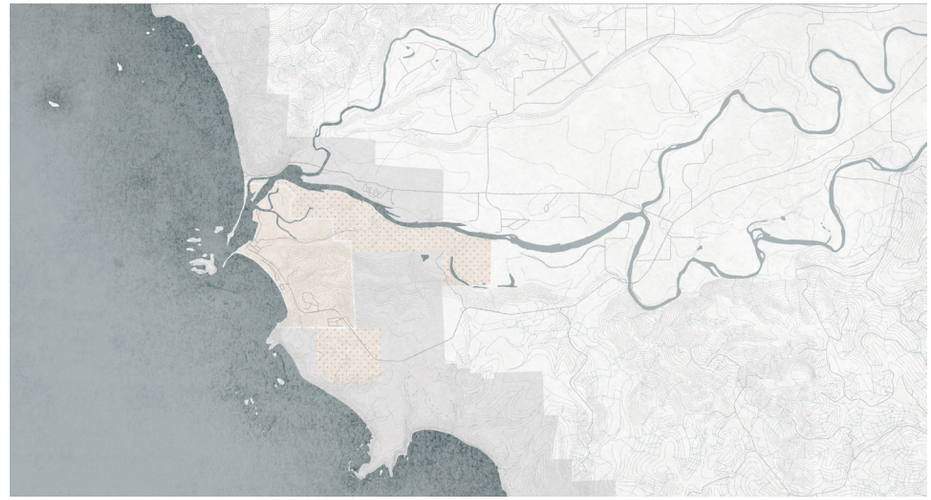
La Push, located on the northwest coast of Washington State is home to the Quileute tribe. Today, Quileute lands occupy less than one square mile on the coast surrounded by the Olympic National Park. Bordered to the East by temperate rainforest and the Olympic Mountains and to the west by the Pacific Ocean, La push is an isolated place immersed in natural beauty and exposed to nature's severity.

The heart of the community is located just behind what is called 1st beach along the mouth of the Quillayute River. The community is about 10 feet above sea level; adjacent to wetlands to the east, river mouth to the north and open ocean to the west; a place where wetness is all encompassing. Along the coast are a series of island haystacks and needles protruding from the ocean surface. The largest of which, Akalut (or James Island) having cultural and historical significance to the Quileute tribe; serving as a natural fort during times of conflict and as a burial site. (Wray, 147)

THE PAST

The Quileute people have inhabited this area for thousands of years and are believed by some to be the original Olympic northwest coastal native tribe. Evidence suggests that Quileute lands once encompassed the entire Olympic Peninsula until the arrival of the Makah and Clallam tribes. (Powell, 41)

Subsiding in one of the wettest climates on the continent, the Quileute utilized the



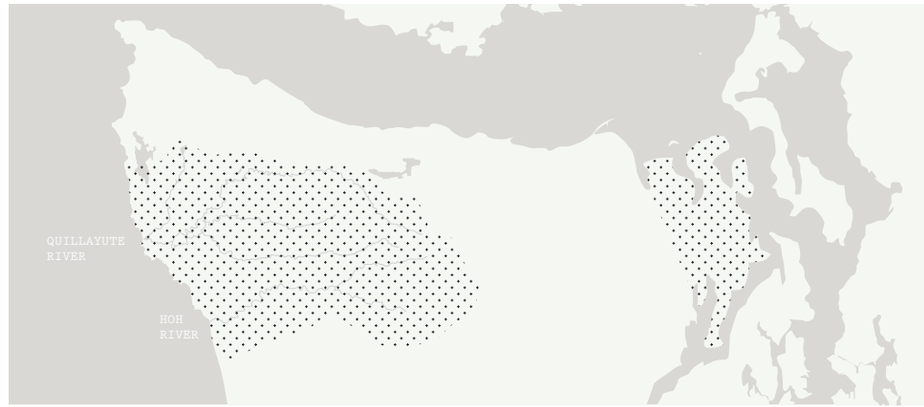
Pacific coast, Quillayute river watershed, Olympic National Park(light grey), Quileute tribal boundaries(beige)

plentiful natural resources of the region. In the book Quileute: an Introduction to the Indians of La Push the authors state: “An average 115 inches of rainfall annually drenches the Quileute coastal and upriver hunting grounds, which once extended from the surrounding tangle of rainforest to the perpetual glaciers of Mount Olympus, lair of Earth Shaker, the thunderbird tistilal.” (Powell, 15)

Howard Hansen, author of “Twilight on the Thunderbird,” a memoir of Quileute life during the early 20th century has recorded and documented legends, stories, and other spoken histories that were passed down to him by tribal elders. His efforts were an attempt to record remnants of a spoken cultural history developed over thousands of years. In addition, his accounts depict tribal life during the early 20th century and portray a culture, vastly different from western society,facing challenges and new experiences amid European-American colonialism.

Summarizing Quileute life of the past he notes “Since the beginning of time the shadow of Akalut has fallen on Quileute People (Po-oke), at Quillayute River: Taboke: ‘just this one, no other river’, Elders said. The drainage system forming Quillayute has been the home of Po-oke since the dawn of their knowledge about themselves. They roamed this area hunting, foraging; living; their huge Cedar-plank ‘dtick ah tical’ (‘ smoke-houses’ [‘ long-houses’ Hoquat(white men) called them] dotting the land.” (Hansen)

>12,000 BCE,



<1889

1889-2012

Quileute Lands through time

Noting a significant change that occurred post European settlement, Hansen describes the importance of the once vast Quileute landscape:
“Before being shoved to the square mile at Ta-boke(river) mouth (where no protection exists from Winter’s wrath), we, as rational people, had enjoyed up-river protection. For thousands of years we had visited River mouth in Spring, Summer and Fall only, while Tss’y’uck had hunted along Coast. In those days Trees had blunted the near hurricane force of unblocked storms six-thousand miles old and strong, and we had lived in the protection of the uplands, where our supplanters ensconced themselves as our superiors. On our lands. Without a dime of payment.” (Hansen)

Pre-settlement the Quileute would move with the seasons, adjusting to the fluidity of moving resources and intermittent natural forces. However, after the creation of the reservation in 1889, the Quileute people faced many hardships as they were cut off from resources they depended on and were faced with imposed european cultural and economical standards. Nonetheless, The Quileute tribe grasped on to their cultural heritage and adapted to a new way of life.

THE PRESENT

The 2000 census records the local population at 371 people. The Northwest Portland Area Indian Health Board’s website notes that the Quileute health clinic’s “enrolled population is reported to be 706 and the Indian population living on or near the Reservation

is 784. Over forty percent of the population is less than 19 years of age, and two percent is greater than 65.” Noting the population of the tribe in addition to summarizing the present day tribal community, tribal elder Chris Morganroth III, writes: “Today the Quileute Tribe has 723 members, about 400 of whom live at La Push. The tribe has its own law enforcement and court system, a health clinic, and the Quileute Tribal School for grades K-12 (including curriculum in the Quileute language and culture). The Shaker religion is still practiced, and there is also an Assembly of God church in the village.” (Wray, 143)

Reflecting on the present, Howard Hansen states: “Today, a century and a third after Quileute ways began their decline there are descendents of The Quileute who make valiant and dedicated efforts to re-instill some Po-oke (Quileute), ways, not the least is language.” (Hansen)

Tieing the past with the present, anthropologist Jay Powell writes: “And so Quileute culture continued for thousands of years until barely more than a century ago. Contact with Whites necessitated changes, yet links with this cultural heritage remain important in contemporary Quileute life. David Hudson, Xawishata, a Hoh, is recognized as hereditary chief. Ceremonies for the purpose of name giving, marriage, or memorials still involve potlatches at La Push and Lower Hoh. Weekend-long gaming tournaments draw the entire community and activities are punctuated by traditional songs. Old-timers still regale

listeners of the ‘old people,’ and parents warn misbehaving kids of daskiya, the kelp-haired child snatcher. As in the past, family alliances dominate community politics. Neither the people nor the culture has died--both have adapted.” (Powell, 29)

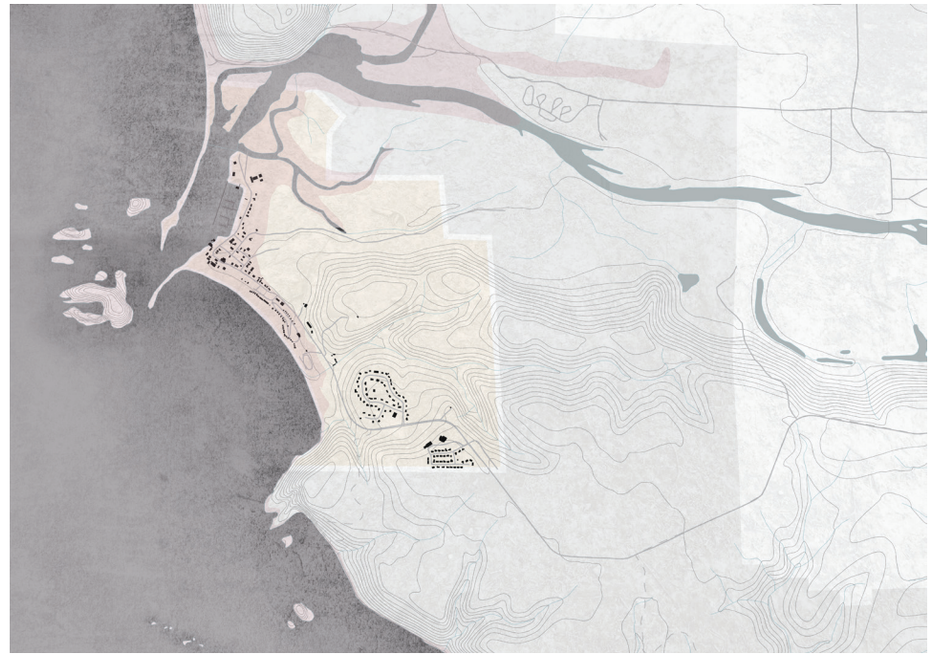
The original boundaries of the reservation are surrounded by Olympic National Park and the Pacific Ocean. Today, La Push is only accessible from State Route 110 from Forks, Washington which dead ends at the mouth of the Quillayute River.

The community is split into a lower and upper village. The lower village is mostly 10 feet above sea level and houses the school, about 60% of the housing stock, the tribal government, a marina, and a resort.

The upper village, about 250’ above sea level, has developed since the late nineties and includes a large community gym and meeting hall, housing, and tribal medical and security facilities.

MOVE TO HIGHER GROUND

Confined to a small reservation, with a community that largely sits only 10-15 feet above sea level, the tribe is faced with the risk of an impending tsunami in addition to increased flooding over the last two decades. (Campbell) New legislation has allocated lands from the surrounding Olympic National Park back to the Quileute people in order to create space to move half of the tribes community facilities and residences to a safer



La Push (2011), Tzunami and flood inundation zone(red)

location. The “Move to Higher Ground” project was initiated and the tribe hired Parametrix, a Seattle based planning and community development firm, to create a new master plan and to seek funds for moving and expanding the community. Susan Devine, the project manager for this campaign, writes:

> “The Quileute Tribe has been working on a long-term plan to relocate existing facilities out of the tsunami and flood inundation zone, and onto higher ground. The land for the move was legislated in 2012 by HR 1162 (PL 112-97), which ceded 785+- acres of former Olympic National Park land back to the Tribe. Of this, the 278 acre “Southern Lands” is intended to support the relocation of the tribal school, elder’s center, administrative offices, and provide for new residential areas. The overall project is known as the “Move to Higher Ground” (MTHG)
>
> The Project is currently(2015) in the Master Plan phase, with an approved land use plan in place. This land use plan created zones to accommodate the Education Campus, Tribal Services Campus (which includes the government, judicial, health, and public works functions of the tribe), Elders and Culture Campus (Elders Center, Elder housing, cultural/ community center), Housing (three zones), and commercial. Within this plan, building sites have been identified for the school and other critical facilities.” (Devine, 1)

Currently MTHG is creating a plan for establishing infrastructure and acquiring funds to build a new tribal school. The school is the community’s top priority and will likely be the first project to be constructed. Many

La Push (MTHG proposal), new lands and proposed development plan

community members would prefer for their children to attend tribal school rather than schools outside of the community. However, parents opt for their kids to attend schools in other nearby communities due to the risk of tsunamis and inadequate facilities.

Outside the scope of the MTHG project, the Quileute community has also expressed an interest in building a new community center near the beach to maintain community presence in the location of the ancestral village. A percentage of tribal members plan to continue living in the lower village, near the beach, even if offered an opportunity to move. In addition, the 278 acres of the southern land acquisition that MTHG accounts for is roughly one third of the land. The northern lands that extend along the southern bank of the Quillayute River are not included in the future development plan. These lands will remain under wildlife protection status within tribal boundaries.

COMMUNITY VOICE

Discussing the proposed master plan in the fall of 2015, Susan Devine acknowledged that the plan, at that stage in the process, was designed in a manner to increase the odds of acquiring public funding. It was made clear that in order to receive government funding the design needed to follow and abide to certain constraints and regulations. Unfortunately these constraints are derived from a standardized model used throughout the United States and are mostly intended for rural America. This implies that the guidelines

for the design do not necessarily reflect the needs or support the culture of the Quileute people; creating a disconnect between Quileute lifeways and community design.

The catch however, due to an increased awareness of a tsunami risk and increased flooding, there is a sense of urgency within the community to move the school to higher ground. With only twenty minutes to evacuate the lower village up the hill a mile away, the community seeks to move the school as soon as possible.

But before this can happen the tribe needs funding to develop the infrastructure for new development. The goal of Parametrix's plan is to ensure that this can happen as soon as possible, and currently the best option is for a design that will increase the odds of receiving public funding.

Currently, Devine and the Move to Higher Ground team are making an effort to establish a middle ground between the public-funding informed design constraints and the unique and specific needs of the Quileute tribe. In the fall of 2015, the Move to Higher Ground Committee held a three day community design charrette to receive feedback on the proposed master plan. During the charrette, it was clear that the community was generally excited about the opportunity and grateful for progress, however, a number of individuals expressed concerns about the design of the master plan proposal.

Among tribal leaders and elders, there was a

strong desire for the plan to include an immersion of culture and community. The community noted that the near future has the potential to be a time of great cultural prosperity. After seeing the plan and noticing that one building was labeled cultural, James Jaime, Quileute head of enterprises mentioned “The whole village needs to be a cultural insertion in order to make it whole and well again” and stressed that culture doesn’t fit into a single place or building.

It was also made evident that this project is not simply a relocation and that rather it is an expansion. With a number of people making it clear that they would not move until an act of God required them to.

For the Quileute people, the lower village of La push is and will always be home.

FROM QUILLAYUTE:

DESIGN & METHODOLOGY

ARCHITECTURE FROM QUILLAYUTE

Unfortunately, due to the public funding system, it is difficult for the community to have a say in the planning process. Without funds from the tribe itself, the community of La Push has little leverage to influence a community design that is suited to the place and people.

Building from the MTHG plan, this thesis proposes a cultural and community based program to address the community voice. It attempts to utilize architecture to empower Quileute sociocultural values and maintain Quileute identity amid community expansion, displacement, and relocation; addressing needs that may otherwise go overlooked.

The thesis intends to create architecture from a place-driven design methodology that combines Quileute cultural, social, regional, natural, and phenomenological influences. Creating opportunities for the immersion of architecture, place, landscape, culture and community.

THREE LANDSCAPES

This thesis focuses on the three main landscapes, or subregions, within the new Quileute boundaries; the forest, the beach, and the river. The project proposes three community facilities that each pertain to a particular landscape. The program for these facilities are designed to meet expressed needs of the community voice and draw from social and cultural practices that directly relate to the surrounding landscape. The

sites noted clockwise from left: Beach, River, Forest

facilities disperse a cultural, recreational, and educational program throughout the Quileute Reservation.

The first proposal, in the forest, is for an integrated cultural arts and community design center.

The second proposal, on the beach, is for a new community longhouse for gatherings and events.

The third proposal, on the river, is for a nature path and fishing pier to support Quileute customs and lifeways .

The plan connects the three sites with a new hiking path along the eastern border and the expansion of an existing pedestrian and bike path along the highway.

For the design of each facility a methodology was used to ensure that the architecture is rooted to the people and place. For each landscape, an in-depth look at the collective atmosphere, lifeways, resources, and their relationship through time, informs the design of each structure. In addition, the designs intend to provide simple, flexible, economical, and locally sourced solutions. Emphasizing the use of local materials and simple construction techniques suited to the specific community's workforce. The designs intend to capitalize on the tribe's timber resources and minimize their ecological footprint. Each facility is scaled to the human body and attempts to limit its impact on the surrounding landscape.

ATMOSPHERE

LANDSCAPE
MOOD
CLIMATE
SENSORY EXPERIENCES

LIFEWAYS

CULTURE
SOCIAL PRACTICES
LEGENDS
MEMORY
IDENTITY

RESOURCES

LOCAL MATERIALS
AND
BUILDING METHODS

TIME

MOVEMENT
TRANSFORMATIONS
MEMORY
SEASONAL CHANGE

photos left to right: First Beach, 2015, Cale Wilber; Quileute Men with Masks, 1912, Albert Reagan; Driftwood on Rialto Jetty, 2015, Cale Wilber; La Push Aerial, Univ.of Washington Digital Collections

FOREST_THE CARVE HOUSE

The Carve House, in the new southern forest lands, is sited near the new reservation boundary line along State Route 110, establishing a cultural presence at the gateway to La Push.

A promising source of funding for the Move to Higher Ground will likely come from self-help building grants that provide subsidies and skills training for families to build each other's homes.

As a place for making, the proposal establishes a new community design center integrated with contemporary and traditional forms of the arts such as carving and basketry. The center intends to support and encourage a community act of constructing and building; creating space for educational home-building workshops in addition to space for carving, basketry, and the arts.

Currently, the tribe is planning to harvest the timber on the site as a source of funding. This design addresses the edge condition of the Olympic National Park boundary and the timber harvest by creating a gradual gradation and thinning of the trees. Allowing for the Spruce and Hemlock to be harvested and keeping the remaining cedar trees; leaving a cedar grove in and around the design center.

The center will be accessed from multiple directions, addressing the highway to the east, the school to the west and connecting to pathways to the surrounding community.

The inspiration for the design stems from the forest canopy, making outside, timber as a local building resource, and the forest cycles of regrowth.

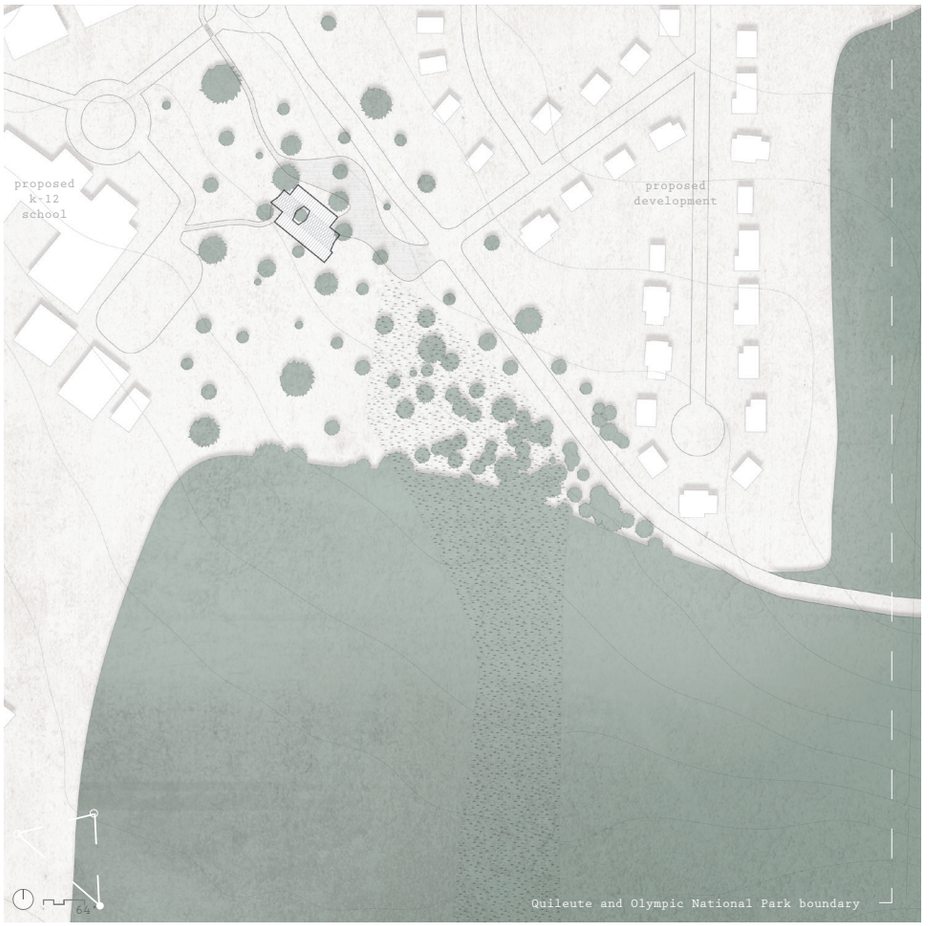
Drawing from the atmosphere of the forest canopy, the design creates layered elevated planes that frame outdoor spaces. The structure shifts in varying locations to allow existing trees on site to remain and to allow light to enter at varying points in space.

The roof structure covers enclosed and exterior spaces. This supports the lifeway of making outside while providing the option for the modern convenience of enclosed space.

Drawing from the patterns and layering of grass and cedar baskets and the wood texture from a hand adze, the structure emulates similar rhythms in the framing.

Capitalizing on the local timber harvest, the structure is supported by colonnades of wooden poles and layered dimensional lumber.

With the first life phase of the structure supporting the arts and community development. The center can spawn new life over time and fill the expressed need for a higher education facility in the long range plan.



above: location of the Carve House at the entrance to La Push and MTHG master plan proposal.
facing page: site plan for Carve House and the MTHG proposed locations for new school and housing.

ATMOSPHERE

WETNESS
CANOPY
QUIET
FILTERED LIGHT
WOODS

LIFEWAYS

NEW HOME
SHELTER
CARVING
MAKING OUTSIDE

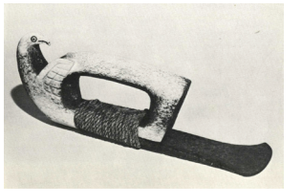
RESOURCES

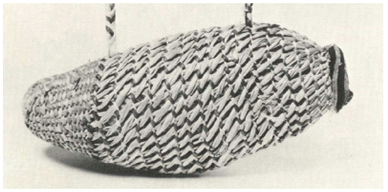
CARVING
TIMBER
CEDAR
SPRUCE
HEMLOCK
WORKING TIMBER
GATHERING

TIME

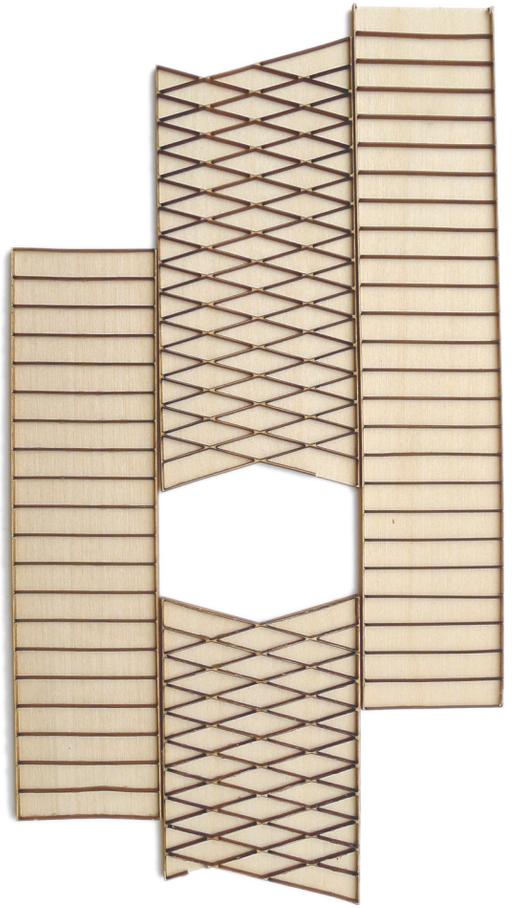
WINTER
SECOND GROWTH
CUT TIMBER
REGROWTH

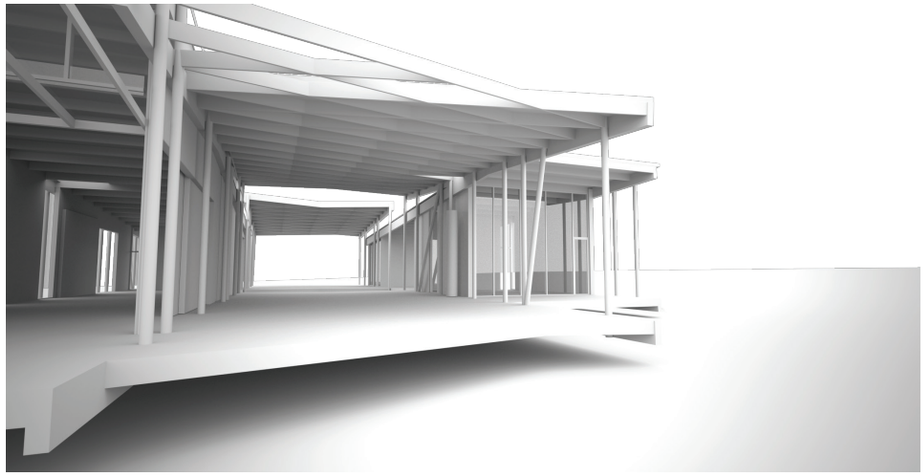
facing page: Forest, La Push, Wa. ©2016 Cale Wilber





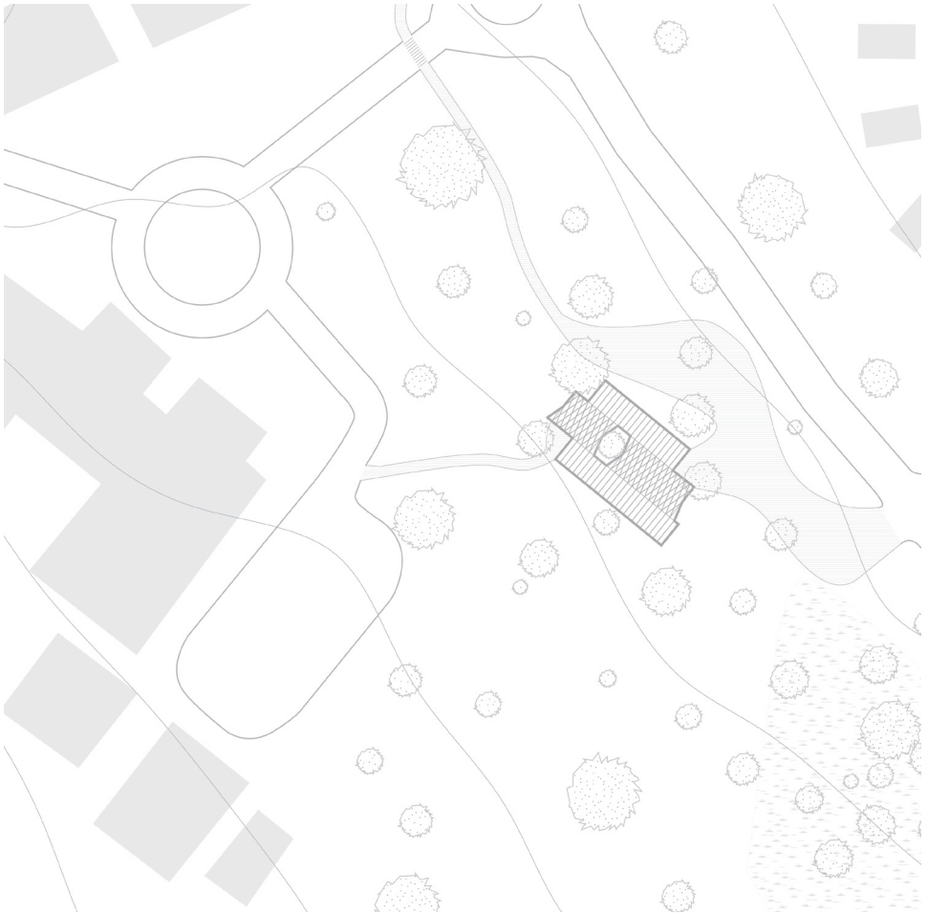
above: photos left to right: Quileute hand adze for woodworking, (Powell, 21). Laven Coe using D-adze on a canoe, 1947, (Wray). Quileute basket, (Powell, 61)
facing page: Carve House mirrored framing plan model, inspired from the layering of basketry and wood texture from an adze.

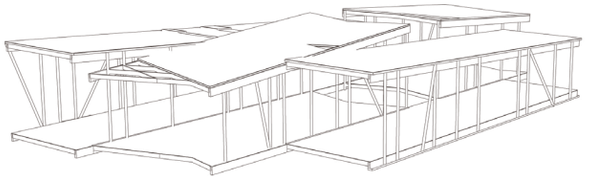


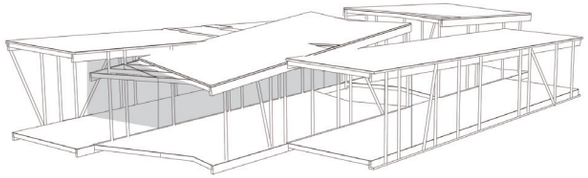


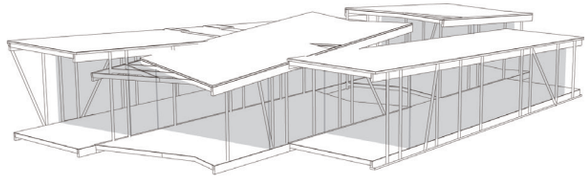
above: Carve House digital model “clay” rendering; carve shop on the left, exterior workshop space in the center, and information and exhibit space on the right
facing page: structure shown without programmatic infill. Wooden pole colonnades, and dimensional lumber framing support roofs.

digital rendering of the Carve_House looking out through opened sliding doors to the covered workshop space on the left from the carving center on the right.



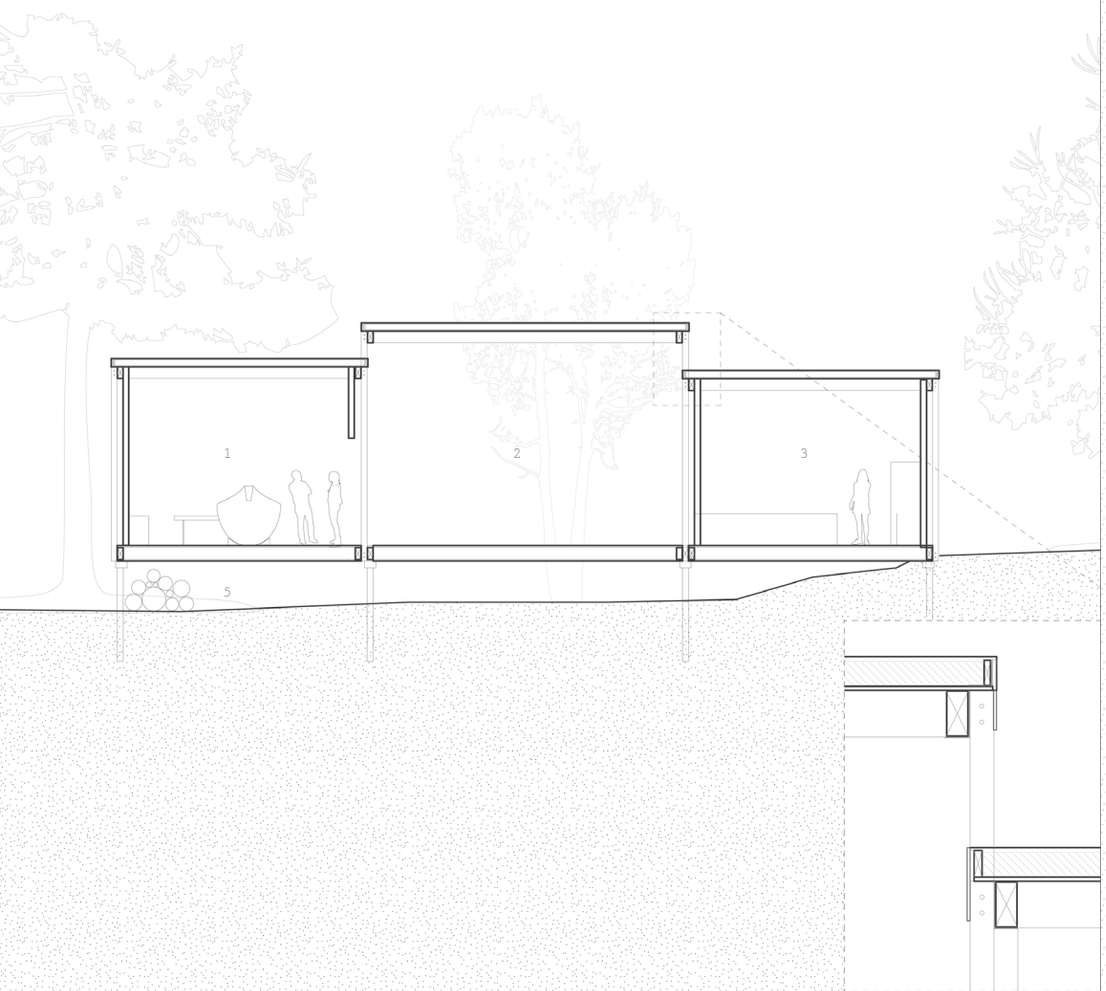


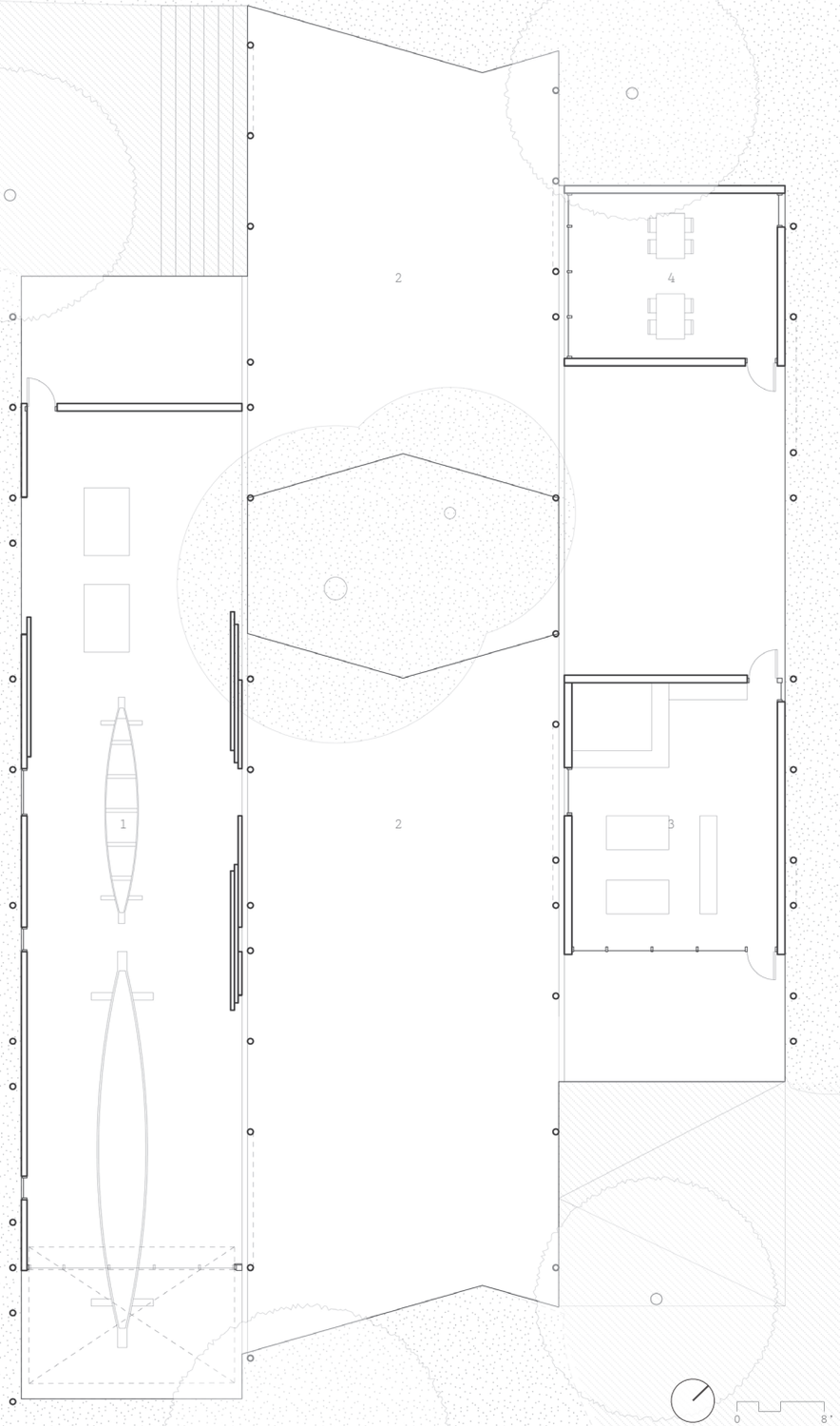


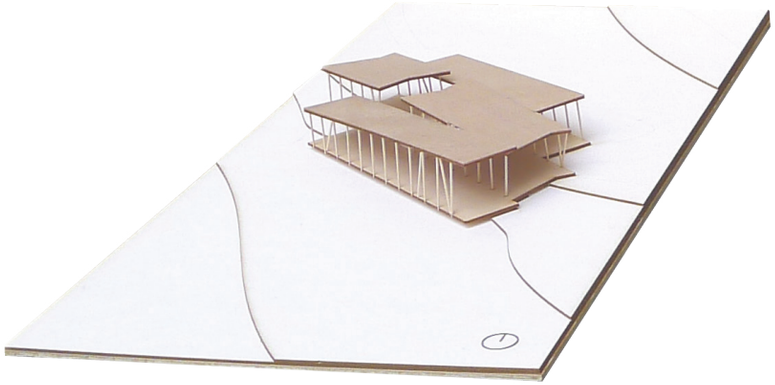


above: site plan showing proximity to the proposed location of the new k-12 school on the left and the highway on the right with paths connecting to the Carve House.
facing page: Roof structure is filled in over time to serve new purposes. Phased infill diagram showing the programmatic evolution from community design center to higher education facility.

1_carving center
2_outdoor workshop
3_info/exhibit
4_basketry/classroom
5_wood storage







1/16" = 1' scale model, bass wood, birch, white task board

BEACH_THE WEATHERMEN'S HOUSE

Moving about a mile west northwest down State Route 110 from the Carve House, the Weathermen's House sits in a knoll about a hundred yards from the beach. The site was once the place of a great drift log known as the Weathermen's Log. The log was a gathering place, or a perch, for members of the whaling and sealing societies to gauge the seas and determine the day's weather. (Powell, Bayak, 2015)

The Weathermen's house establishes and maintains community presence in the lower village as many people move their homes to higher ground. As a place marker of the ancestral village, the facility provides space for large and small gatherings and support for large annual community events.

Like a buried drift log, the structure is Nestled into a small hill on the site of the play field of the current school. The building orientation holds the edge of the hill with the elongated sides facing the ocean to the south and the community to the north. The elder's center, a large parking lot, and a home sit above the building on the knoll to the north and the resort is situated to the southeast. In addition to being a gathering place, the building will provide a commercial kitchen, canoe storage and display, outdoor cooking areas, public rest rooms, and outdoor showers in support of summer beach living and recreation. The facility will absorb the program of the Quileute canoe shed that currently sits on the site and will be removed.

Located on the play field of the school, which is being relocated to higher ground, the field can be used to support large outdoor community events. A new landscape design will incorporate a large circular gathering space on the field with a series of accessible paths connecting to the beach, the jetty towards the Akalut, the resort, the elder's center and the surrounding community.

The architecture utilizes a design methodology that draws from the atmosphere, lifeways, and materials of the surrounding beach landscape and culture, and explores their relationship through time. Inspiration and key factors that informed the design include: the evening beach glow, the horizon line, drift logs, the heightened sense of sound of fog concealed breakers, and annual festivals such as 'The Calling of the Whales,' 'The First Salmon Festival' and 'Quileute Days.'

The design builds on the tradition of the transcendent long house in addition to supporting contemporary events and social practices. Split into two volumes, the facility provides a large introspective gathering hall in the west volume, as well as a more outward focused gathering space in the east. The fenestration of the building reflects this notion as the large gathering space denies the view to the beach and is wrapped with a driftwood screen on the two elongated sides(north and south) of the structure. However, the west wall of the large gathering hall can be opened to accept views of the Akalut(James Island) and little James Island.

The smaller East volume is also concealed by a driftwood screen on two sides but on the opposite axis, allowing views out toward the ocean to the south and the surrounding village and elder's center to the north. This design strategy creates a large gathering space in the west volume that only allows in filtered light on the sides and from skylights above, suited to introspective community gatherings of the Quileute tribe. Conversely, The fenestration of the east volume offers an open and public gesture to the adjacent resort, creates space for more casual gatherings and can also act as a support or dining area for larger events.

Sitting below the elder's center the height of the building was governed to maintain views of the horizon line on the ocean and the surrounding islands from the top of the hill (see section drawing). The building further reduces its impact on the surrounding landscape by minimizing the use of concrete on site, using a timber retaining wall, helical piers, glulam post and beam frames and a locally sourced driftwood screen. The primary structural members consist of glulam posts and beams; extending the length of the structure at eight feet intervals. The glulam frames are expressed through both volumes and create a visual rhythm through space.

Driftwood is in abundance on sight and is naturally resistent to the elements and makes an excellent cladding material. The driftwood screen relies on using smaller pieces that can be split lengthwise in half using a hand frow on sight. The split logs are assembled to a dimensional lumber frame, making up a series of driftwood panels wrapping the building on the exterior of a glazed curtain wall assembly.

Over time, as the community changes, the building can adapt to take on new roles. Located next to the resort, the east volume can fulfill the need of a new restaurant space adjacent to the resort.

In addition, the design takes inspiration from the bones of a traditional longhouse. In the past, cedar planks were removed and transported when families transitioned from one place to another, leaving the post and beam frame behind. In the event of a tsunami, or simply the passing of time, the structural frame can remain behind as a momentary place marker of the ancestral village and a symbol of home, transformation, and cultural heritage.

Image: Longhouse Structure, Vastokas, Joan. Architecture of the Northwest Coast Indians of America.

above: location of the Weathermen's House near First Beach in the lower village.
facing page: site plan, school buildings(dashed lines) to be removed.
1_school
2_elder's center
3_tribal government
4_marina

ATMOSPHERE

WETNESS
BEACH
SALT
GLOW
LOUD
FOG
MIST
ACTIVE
WIND
SURF

LIFEWAYS

CATHEDRAL
EVENTS
HOME
SEALING AND
WHALING SOCI-
ETIES

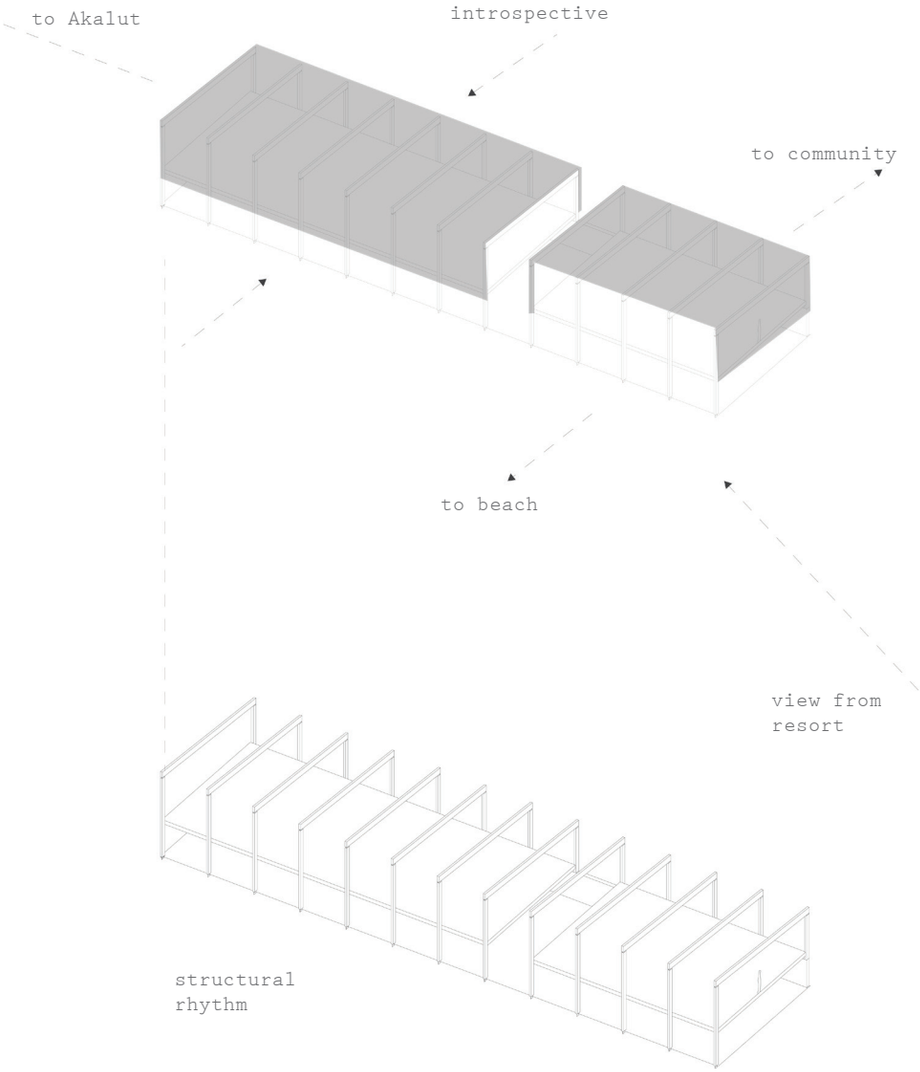
RESOURCES

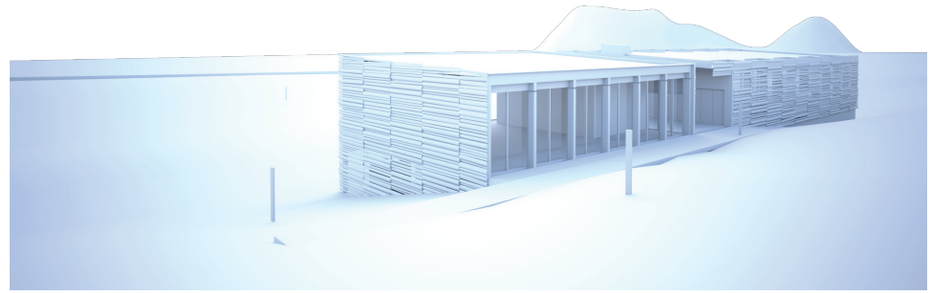
SEAFOOD
DRIFTWOOD
TOURISM
KELP

TIME

TIME
IMMEMORIAL
SUMMER
RISING SEA
LEVELS
TSUNAMI

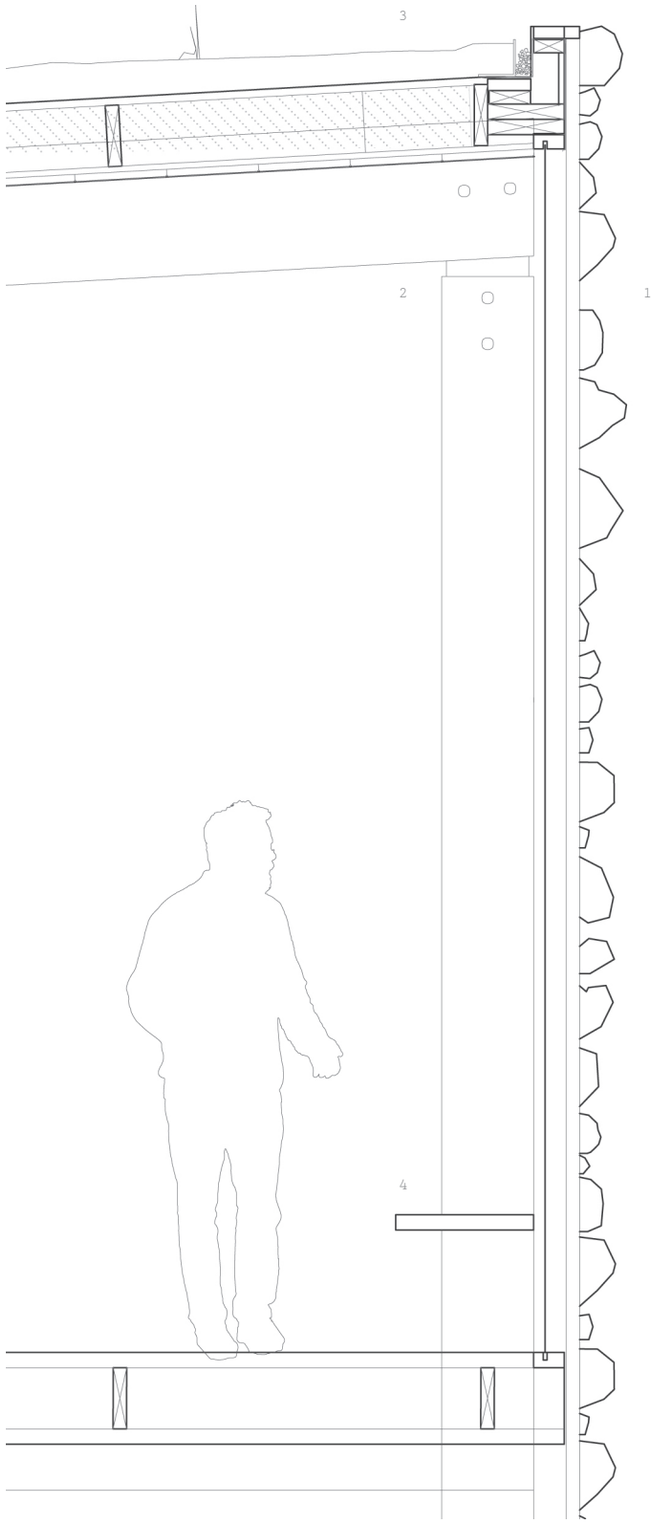
facing page: Sunset on First Beach, ©2016 Cale Wilber



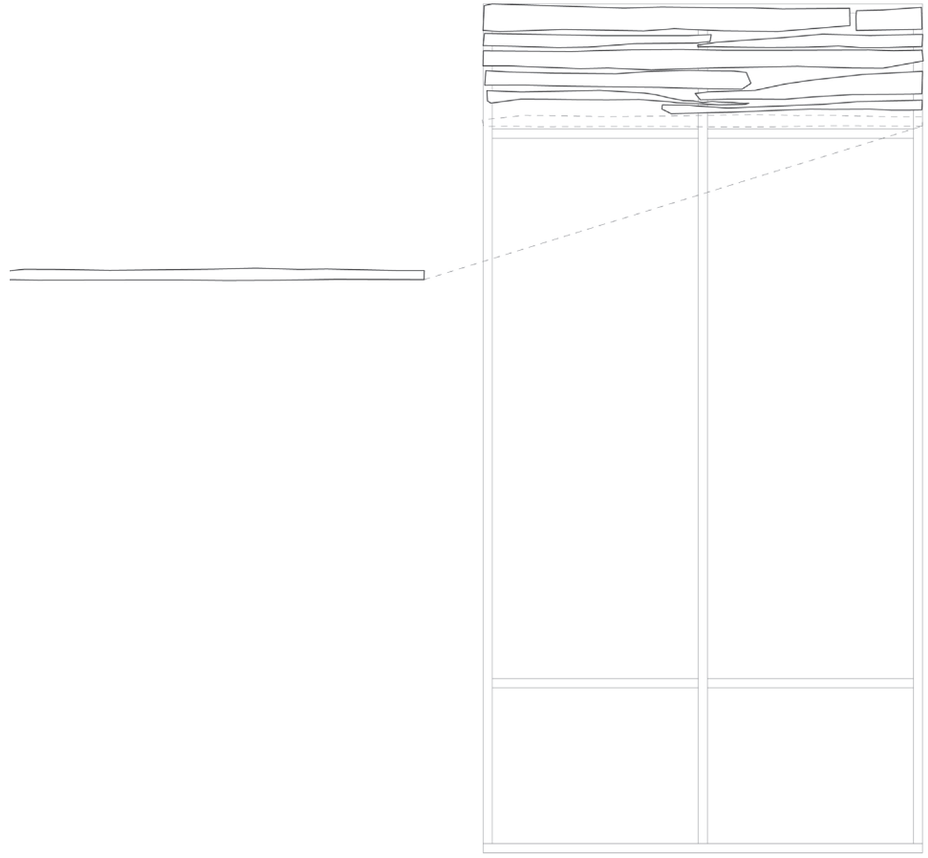


above: structure and fenestration diagram emphasizing corresponding views for east and west volume.
facing page: digital rendering of Weathermen's House looking out over First Beach, the horizon line and the Akalut in background.

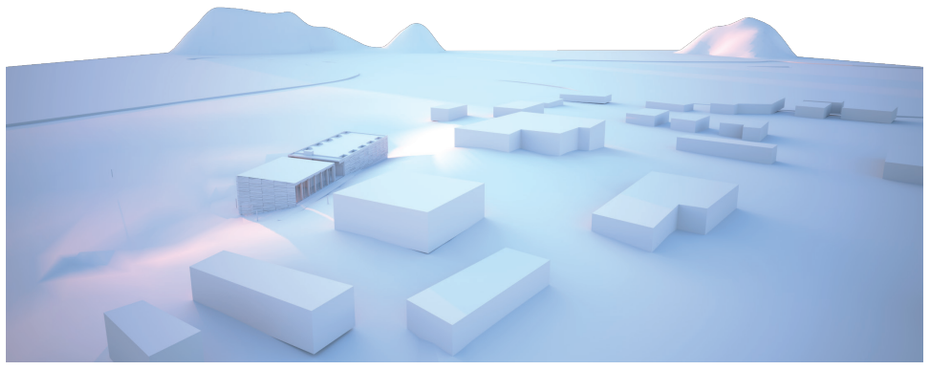
above: digital rendering of the interior of the west volume gathering hall. The exterior driftwood screen filters light into the space.

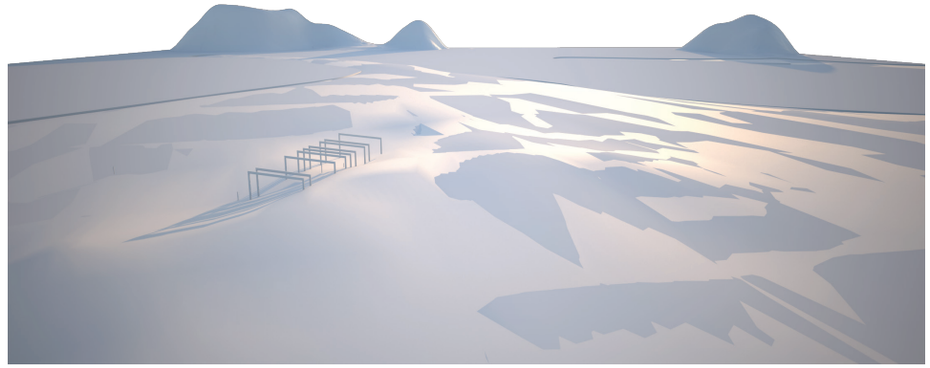


driftwood screen _1
glulam _2
green roof _3
bench _4

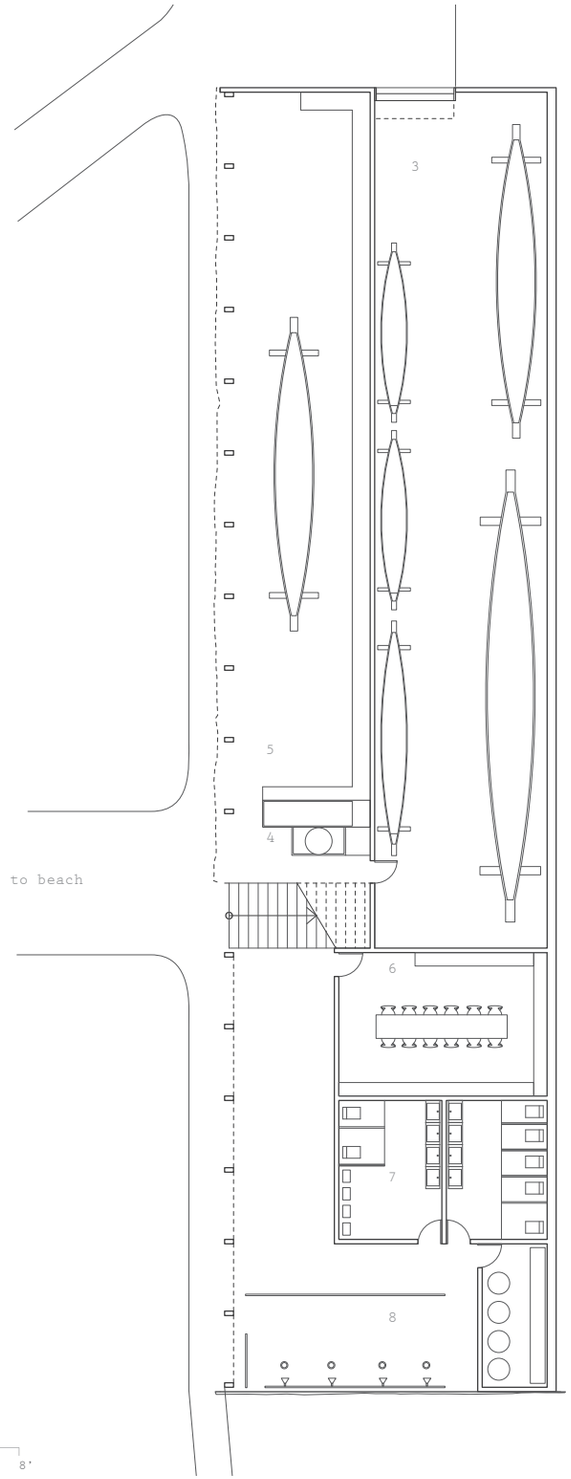


clockwise:
driftwood screen framing,
photos: Driftwood, La Push,
WA ©2016 Cale Wilber

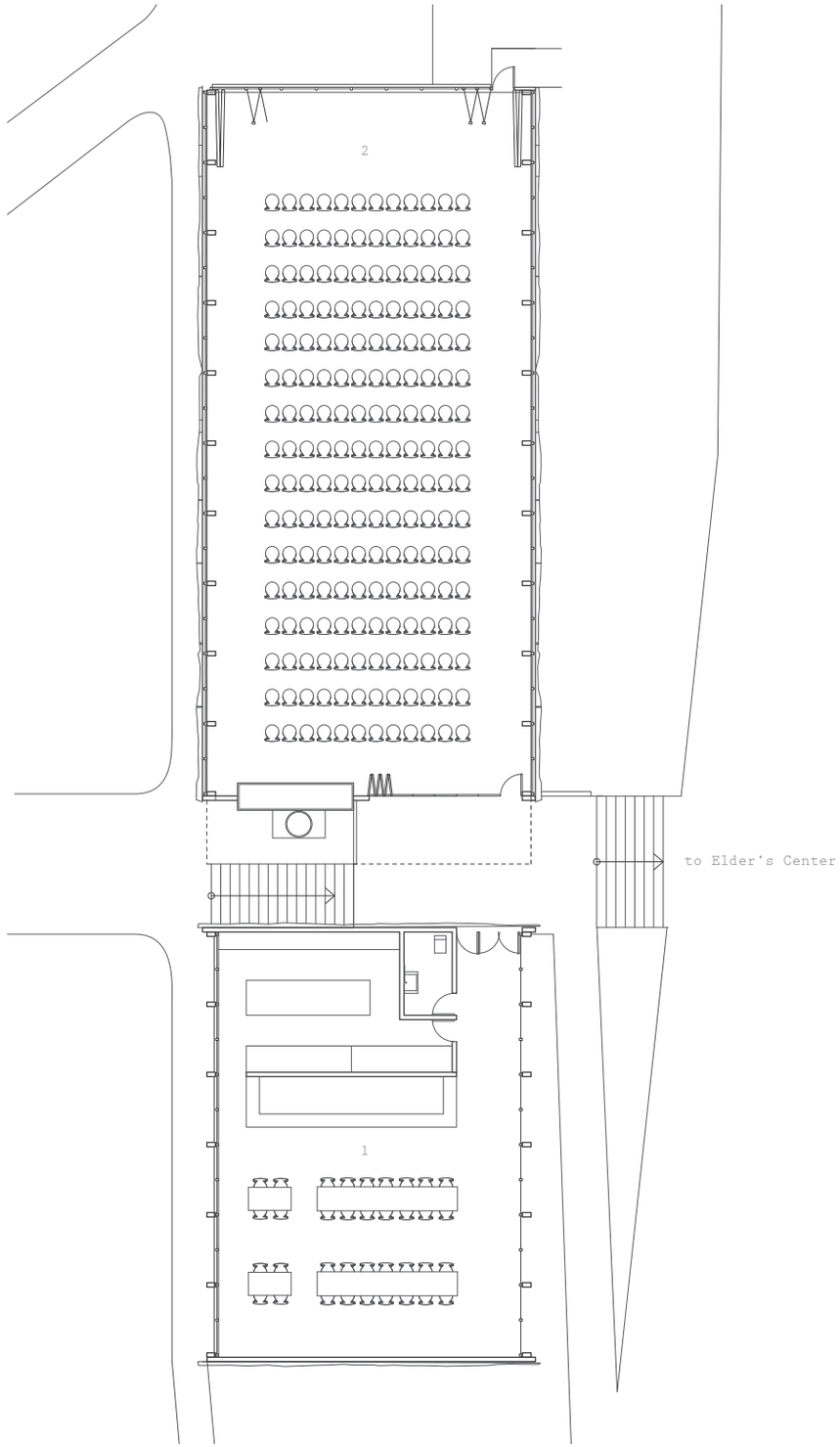




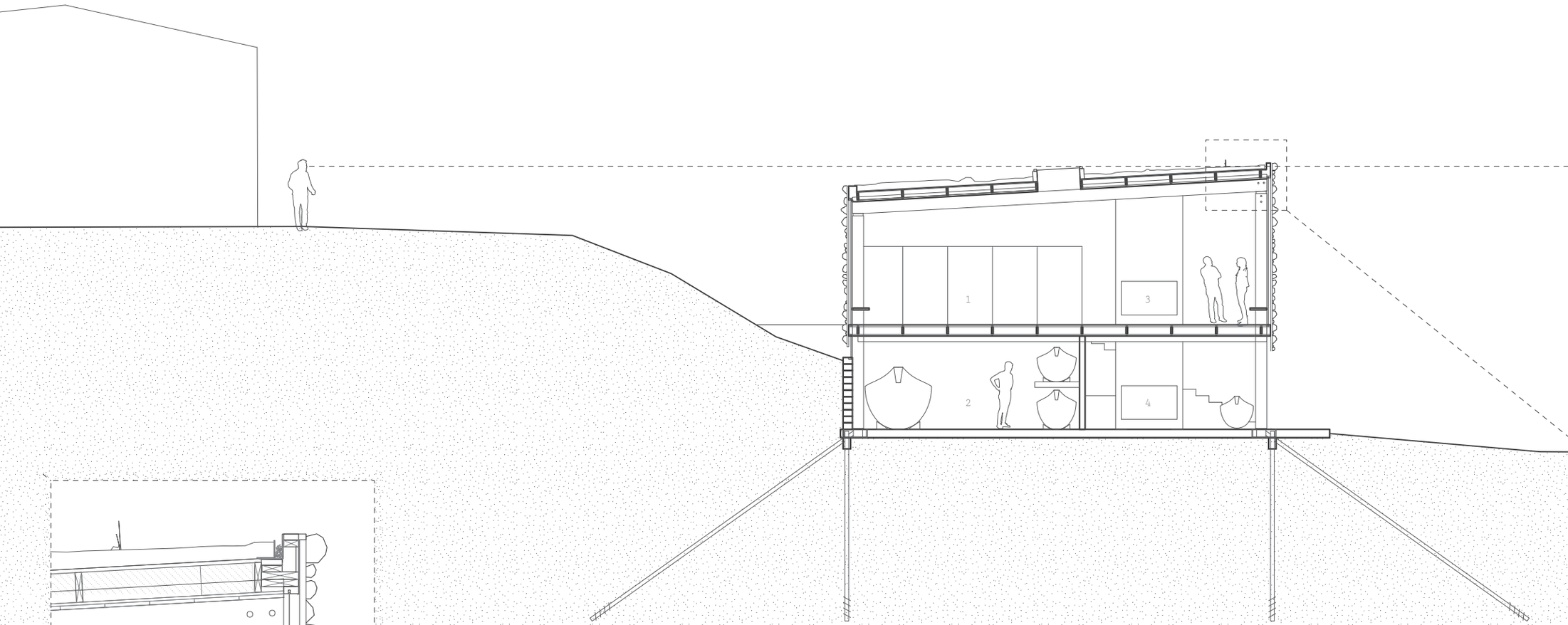
left and right: digital renderings, aerial views depicting the Weathermen's House before and after a tsunami event. Bones of the longhouse remain as a place marker of the lower village.

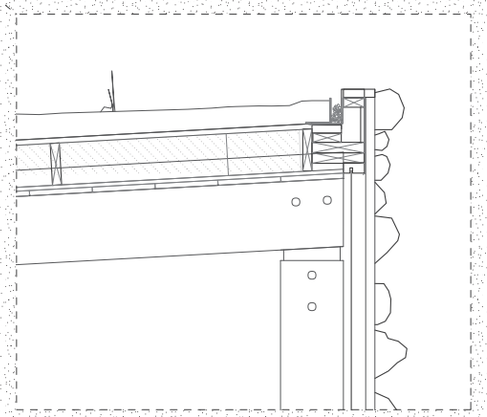


dining/flex _1
gathering hall _2
canoe house _3
fire place & cauldron_4
outdoor kitchen_5
event support _6
restrooms_7
outdoor showers_8



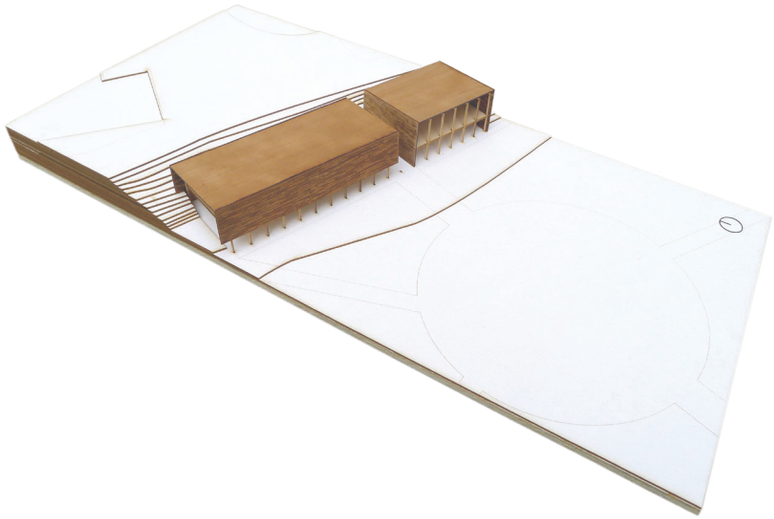
section and detail:
1_gathering hall
2_canoe house
3_fire place
4_outdoor kitchen

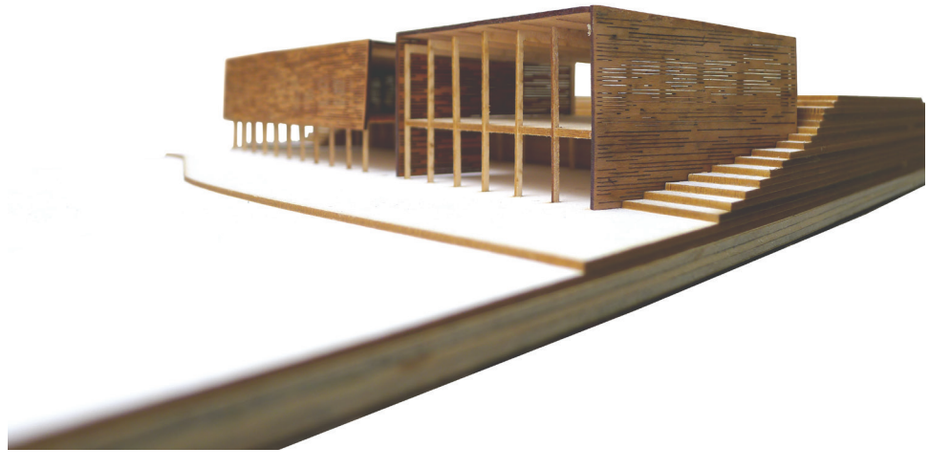




0 2'

0 8'





1/16" = 1' scale model; cedar, bass wood, white task board

1/16" = 1' scale model; cedar, bass wood, white task board

RIVER_THUNDER PIER

The site for Thunder Pier is located at the terminus of Thunder Road; about one mile east of the Weathermen's House. This location provides central access to the recreational opportunities of the area. Thunder road is currently in disrepair and the Quileute tribe intends to redevelop the road to provide a more accessible route to the re-acquired river lands. The road dead ends at a place named Thunder Field. The field is a large clearing in the forest that meets an eroding bank of the Quillayute River.

Thunder Pier connects the ecology of the river landscape to salmon culture; supporting Quileute customs, recreation, and education opportunities. The design creates an accessible path through the forest and to an alluvial riparian zone on the Quillayute River with intermittent shelters along the way. These shelters provide amenities such as a fishing hut, outdoor classroom, smoke house, ethnobotanical and cultural heritage information, and public restroom facilities.

In the woods, before the terminus of Thunder Road, a parking lot will mark the main entrance to the path. Public restrooms will be installed on the south side of the lot and Thunder Road; serving the greater recreational area and connecting to the new hiking trail that leads south and uphill to the Carve House. On the north side of the road and parking lot, an information shelter marks the entrance to the path heading north through the forest and to the river. Along

the way, the path will utilize signs to highlight different animals, habitats, trees, plants and their traditional and contemporary uses and spiritual connotations. Upon entering the clearing at Thunder Field, the path leads to an outdoor classroom, fish drying racks and smoke house. Through the length of the clearing and to the river the path terminates at a fishing hut over the river.

The design showcases the transformation of a diverse ecological system that served as the lifeblood of Quileute culture for thousands of years. Along the way, shelters provide opportunities for the continuation of Quileute customs that are inherently tied to the landscape and its abundant resources.

The construction of the path utilizes two systems. From the parking lot at Thunder Road to the clearing at Thunder Field the path will be constructed as a timber puncheon, or plank-road meandering through the forest. Upon entering the clearing at Thunder Field the path will be constructed as a linear timber and helical pier system extending through the field and out over the river.

The design of the shelter system is derivative of the fish trap, or fishing weir. The trap is a cultural symbol that is prominent in Quileute teachings, legends and stories. (Andrade, Frachtenberg) In the stories, the construction, disassembly, and reassembly speak to sustainability, the importance of sharing and being good stewards of the environment.

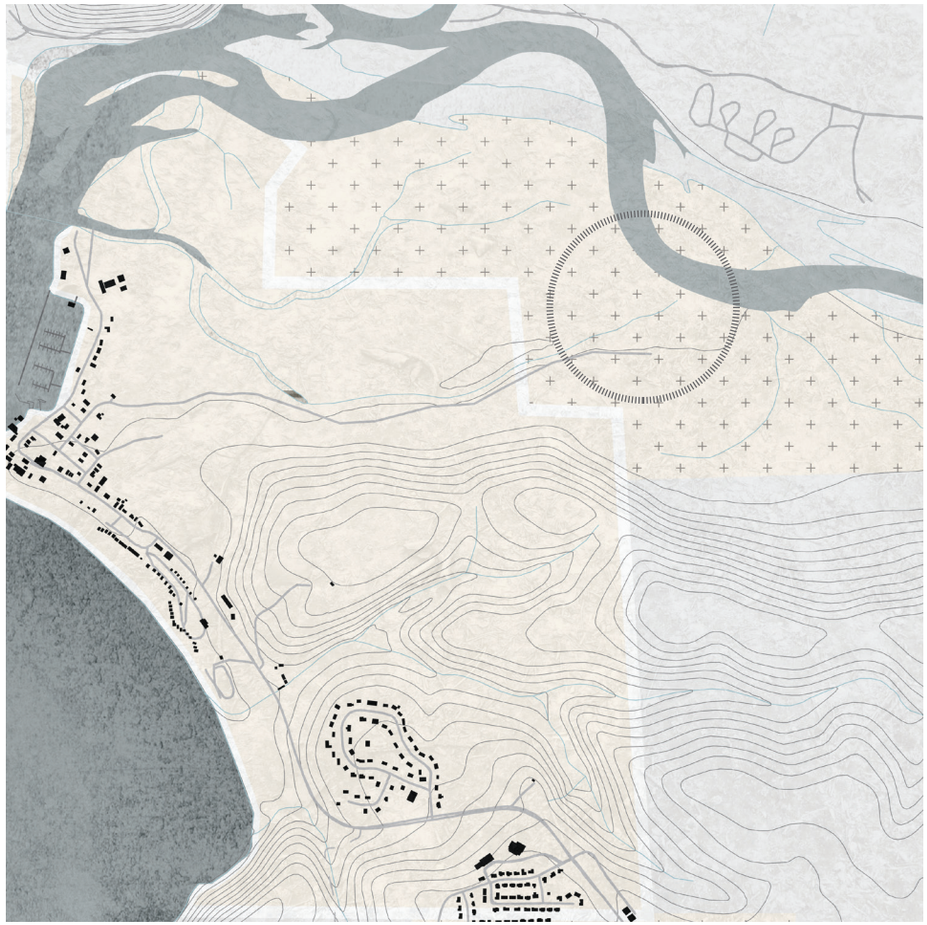
Traditionally, the construction of Quileute traps consisted of large hemlock, maple, or willow poles that formed tripod modules spanning the width of the river. The modules were anchored by large logs spanning from pod to pod.(Wray) The tripods were lashed together using cedar rope and were lined with vertical cedar slats that prevented the fish from swimming upstream. Platforms were constructed within the structure to support individuals with nets for catching fish.(Pettitt) The structures were simple, easy to construct, and used materials at hand.

The shelter system for Thunder Pier utilizes a triangular A-frame module that covers and connects to a walkway. The frames are made from thinnings (thin wooden poles harvested from stands to promote the growth of larger trees). The wooden poles are laterally supported by dimensional lumber and connect to the pier walkway. Plywood and cedar shakes form a wind block and roof on the windward and elongated side of the A frame. Cedar slats are used on the leeward side of the frame to frame space, diffuse light, and provide shelter from wind and rain caught in an eddy. The frames are repeated at 8' modules and when left exposed(without the roof structure) can be used for drying fish.

Similar to the fish trap, the A-frame provides a simple, lightweight, efficient, and easily constructible system for shelter. The system is used intermittently throughout the path creating the restroom facility, path entrance, forest shelters, fish racks, outdoor classroom, and fishing hut.

Over the last 15 years the river has dramatically changed course, significantly reducing the total area of Thunder Field. The modular system of the A-frame and the pier structure is suited to adapt to the volatility of the site. As the river advances or recedes within Thunder Field the pier structure is intended to be easily disassembled and reassembled to adapt to the fluctuating river. Not unlike a fish trap, this creates the opportunity for a recurring community construction process through time. Spawning a design that not only is interconnected with the changing landscape but also with the customs and lifeways of the Quileute tribe.

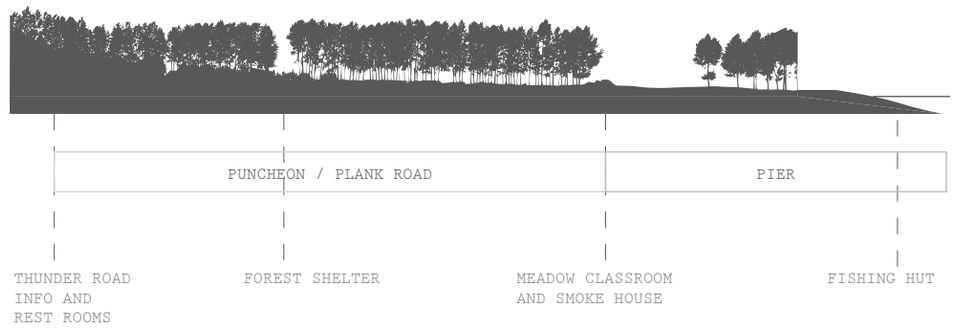
Image: Yelm Jim's fish trap, 1885, Puyallup River, Washington State Digital Archive.



above: location of Thunder Pier at the end of Thunder Road along the Quillayute River.
facing page: site plan for Thunder Pier

ATMOSPHERE	LIFEWAYS	RESOURCES	TIME
WETNESS	**FISH TRAP**	THINNINGS	SPRING
SOFT	ETHNOBOTANY	**SALMON**	SUMMER
SEDIMENT	RECREATION	CEDAR	FALL
TRANSFORMATION	FOOD	ALDER	OLD HOME
SUN		FISH	**RIVER COURSE**

facing page: Quillayute River, La Push, WA ©2016 Cale Wilber

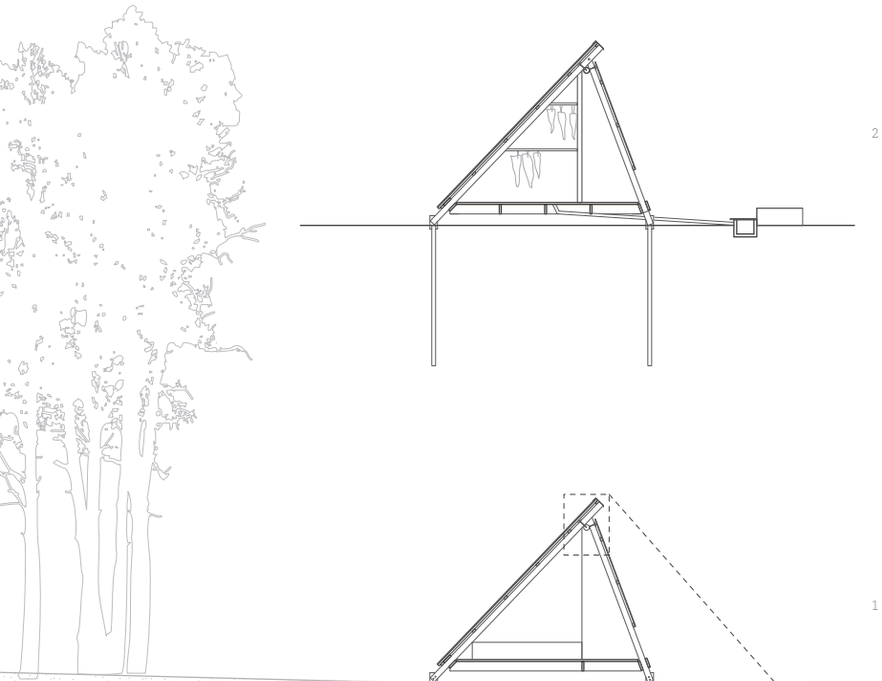


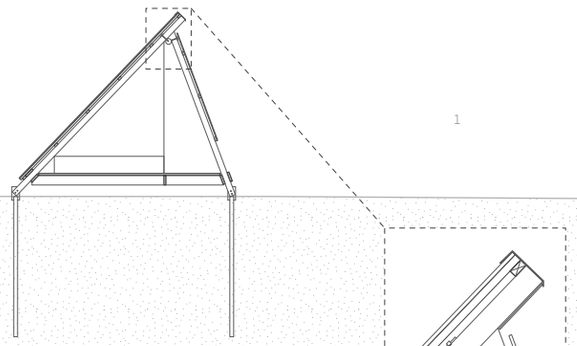
above: transformation diagram highlighting changing ecologies along Thunder Pier
facing page: Thunder Pier construction and amenities diagram

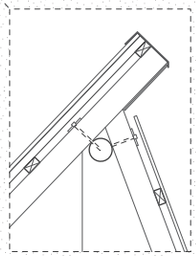
above: digital rendering; outdoor classroom and smoke house at edge of forest and meadow.

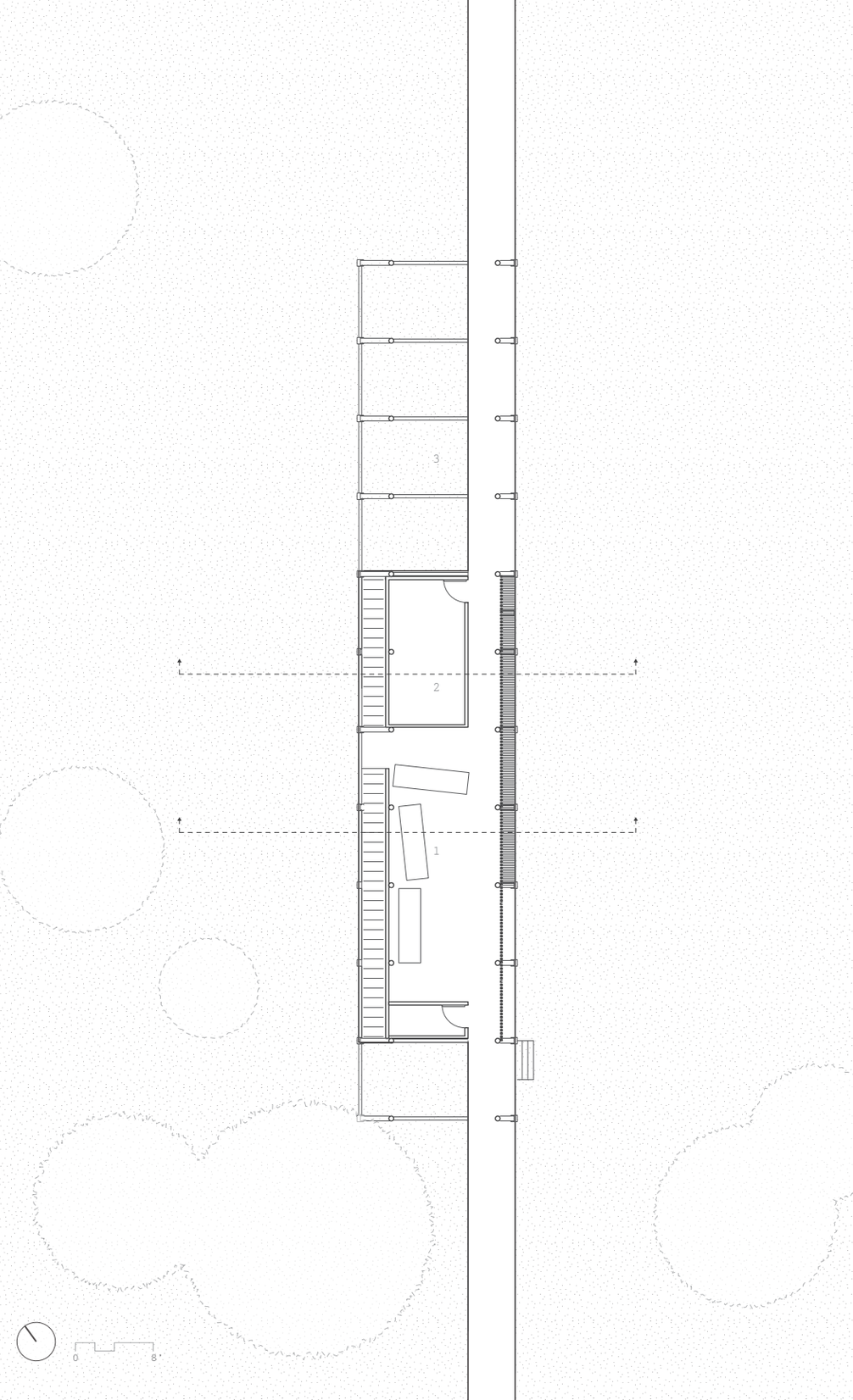
above: river course fluctuation, 1994 to 2016, red outline marks current and former area of Thunder Field; light gray dashed line denotes 1994 river course. dark dash line denotes tribal boundaries.
facing page: digital rendering; outdoor classroom, smoke house, fish racks, and fishing hut

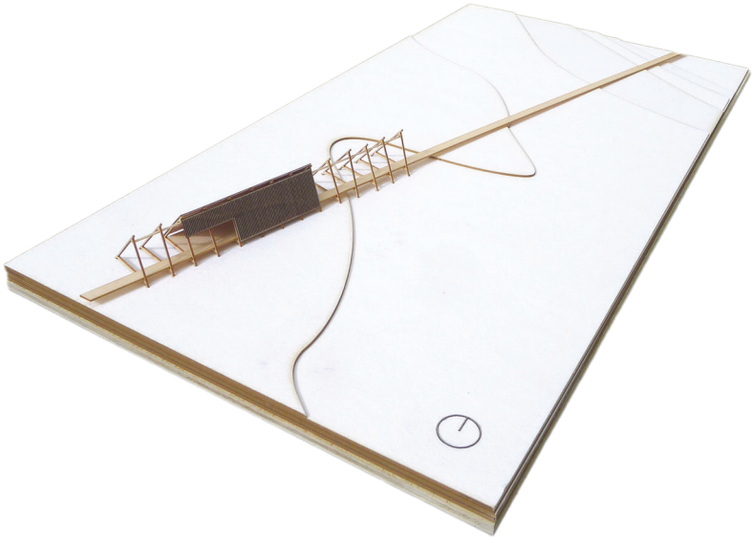
section, detail, and plan:
1_outdoor classroom
2_smoke house
3_fish racks

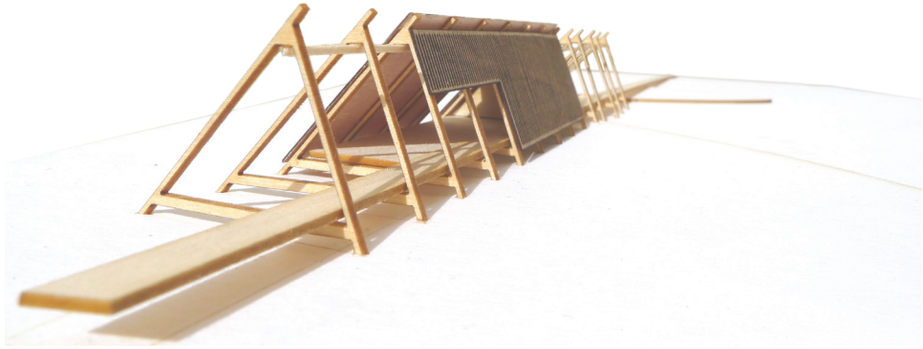












1/16" = 1' scale model; bass wood, birch, white task board

CONCLUSION

In conclusion, these proposals serve as explorations of an architecture that is derivative of the place and people. At a time when a community believes it is justly posed for future economic, but more importantly, cultural prosperity, it is pivotal that the architecture supports and encourages the cause.

Stemming from imposed acculturation during Euro-American settlement and through the present(Pettitt), marginalization and economic inequality have inhibited the Quileute tribe from realizing a community that is innately their own and uninhibited by external forces. At the present, the Quileute people are faced with an unprecedented opportunity for the redevelopment and expansion of their community. Furthermore, the Quileute tribe possesses a cultural momentum that can potentially influence positive change. This thesis addresses the need for the powers at hand to recognize the importance and the potential benefits of allowing tribal sovereignty to inform the community design process.

Admittedly, this thesis requires a higher degree of communication with the Quileute community, the Move to Higher Ground committee, and both private and public funding agencies to achieve this goal in totality. The time constraints for this project allowed for four months of dedicated historical and contemporary anthropological, cultural, and sociological research, in congruence with ongoing correspondence with the Move to Higher Ground committee and the Quileute tribe. This research was concluded with an 8 week intensive design process and provides a set of ideas and methodologies that may help inform an architecture better suited to La Push and the Quileute people. Thus, this process signifies only the

beginnings of an architecture ‘From Quillayute.’ To complete the process, more intensive communication with the community would be fundamental in achieving a consensus of design intent and developing specific sites for intervention.

Furthermore, the architecture of the new development plan is only a small piece of a larger whole. Efforts should be made to ensure that the design of the new plan is considered holistically; with community involvement as the pillar of the developmental stages of the master plan, village design, and architecture. Currently, the Quileute tribe is seeking guidance from sources outside of the community with different cultural backgrounds and limited knowledge of the place and people. For this reason, it is crucial that a high degree of cultural empathy is intertwined with the design process.

The authors of “New Architecture on Indigenous Lands” criticize the attempts made by the Euro-American population over the last 100 years to build for Native American communities. They write: “Indigenous populations generally either are barely maintaining their traditions or are actively engaged in efforts to reconstruct them in light of current realities, which often include persistent economic poverty. The latter is quite usual in North America, where belated efforts have been made to meet the pressing economic and social needs of Native Americans. In the United States, the U.S. Department of Housing and Urban Development (HUD) has attempted in the past to meet the housing needs of Native Americans without, unfortunately, making any sustained effort to understand their culture, resulting in what has been called ‘an architecture of poverty.’” (Malnar, 81)

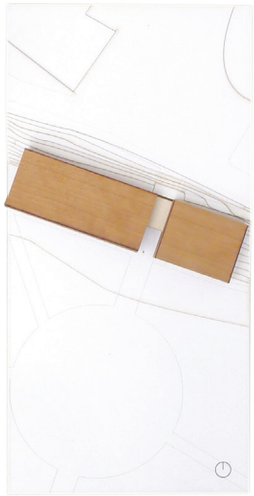
The authors also note that the reason for the failed architecture and community designs created for indigenous cultures across America "...lies in a lack of cultural empathy and a rejection of indigenous building traditions on the ideological level, further exacerbated by antagonistic relations between Euro-American culture and the Native peoples of the North American continent." (Malnar, 81) In order to mitigate the consequences of a cross-cultural design process the authors suggest a set of design tools that would benefit not only future projects for Native American communities but also for the continuation for this thesis and the ongoing Move to Higher Ground project.

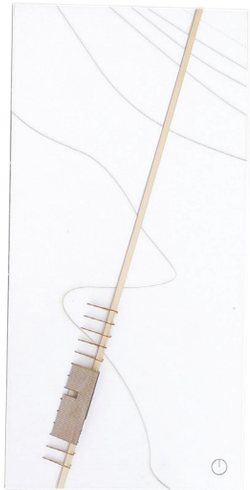
Summarizing, these tools involve specific types of information that are needed from the Quileute tribe including:

- The level of value placed on specific sensory perceptions.
- Identifying symbolic, spiritual, and mythological concerns and their spatial connotations.
- Defining the "spirit of the land," and determine the land/site's cultural value.
- Allow for contemporary reinterpretations of traditional typologies and new explorations of form and use.
- Maintaining design consensus with community from beginning to end.
- Emphasizing sustainable, low maintenance, flexible, economical, and site appropriate designs.(Malnar)

This toolset played a role in the design process for this thesis and guided many of the decisions made. Moving forward, it is paramount for the success of this project, to continue the utilization of these tools at not only the architectural scale but also for the overall community design and planning.

The community voice of the Quileute tribe is strong and passionate, inspired by the prospect of well-being and cultural prosperity. As the community embarks on relocating and expanding their village, the tribes identity and sense of place are at risk from being overrun by external forces. With care, cultural sensitivity, and reverence for the people and place, there is great opportunity for a vibrant future.





APPENDIX A:

TRADITION AND CULTURE: PRE-SETTLEMENT

CATEGORICALLY ORGANIZED PARAPHRASES AND EXCERPTS FROM SELECTED READINGS

CUSTOMS, LEGENDS AND THE SPIRIT WORLD

Cultural knowledge has been passed down from the first peoples of these lands in legends and stories.(Wray, 4)

“When Quileute narratives are brought together, we find a clear chronology of tribal history, which preserves the details of the Quileute people’s relationship to the world around them.” (Wray, 135)

The use of myths and legends, passed down from generation to generation, are a way to depict the history of the Quileute people.

LEGEND CARRIERS

“the Quileute, without an alphabet, had legend carriers who carried their knowledge of tribal history before the imposition of ‘superior knowledge’ by the gun-toters.” (Hansen)

“Legend was law; history; education; moral code.” (Hansen)

“In ‘those days’ songs and legends couldn’t be repeated without permission of the current owner.” (Hansen)

CREATION STORY

Quileute believe that the world has always existed but that a shape changer named K’wati transformed things to make them the way they are today. Kwati was chased by wolves as he created the landscape around La Push and

eventually changed the wolves into the ancestors of the Quileute. (Wray, 136)

One story depicts K’wati, angered at the coastal people for fighting, created a great flood and wiped out most of the people, except the ones who took his warning and escaped to the Olympic Mountains. (Wray, 136)

As the floods receded the Quileutes were dispersed along the River, some in the highlands and some at the coast. One group of Quileute lost their paddles and drifted to the Northeast corner of the peninsula and became the Chemakum people(Wray).

ANIMALS AND THE SPIRITUAL HIERARCHY OF BEINGS
BEINGS-WITH-SOULS, ANIMALS, TREES AND HUMANS AS EQUALS

“Animals are vital to Quileute subsistence and figure importantly in the traditional worldview. Traditional beliefs put animals and people in the same natural hierarchy. Living things were divided into three categories: spirit beings, beings-with-souls, and other growing things.” (Wray, 138)

Animals, trees, large rocks, mountains, fog, rainbows, and people were all considered beings-with-souls. Animals were guided by the spiritual world and some were thought to exist in both the spiritual realm and the physical such as the frog, otter, raven, wolf/killer whale, Blue Jays, Rainbows, Moles and Fog. Killer whales were believed to be wolves that jumped into the water.(Wray)

“In many other cultural narratives, animals

were created from people. The Quileute, however, changed from animals into people." (Wray,139)

"I knew of a sudden what Po-oke meant: All Living things are People of one form or another." (Hansen)

"Men were humbled by the majesty of the People they killed. It is and was to them, murder of another living Person. Sorrowful and thankful at the same time, they thanked cKwalla People for giving food to them for the lean times." (Hansen)

SPIRIT WORLD

"In our minds what exists is from Divinity; God; Great Spirit, ... it has 'Spirit' therefore. Rock Spirit, Tree Spirit ... it means that the 'Spirit' is the principle, the design for whatever the element of Great Spirit's design creates."(Hansen)

"SPIRIT was all power; eternal. Po-oke lived knowing SPIRIT thousands of years ago."(Hansen)

DANCE SOCIETIES AND SPIRIT GROUPS

There are 5 seasons on the Quileute calendar and are divided into lunar months. Winter was a time for repairing equipment and trade goods, as well as spirit ceremonies for the "Quileute secret dance societies." These included the Wolf society, the warriors (aka black face); the fisherman's society; the elk hunter's society; the whaler's society, the

most revered; and the shaman's society, who interacted with spirits. To become apart of these groups you had to be mentored by a member and show special spirit abilities. (Powell, 21)

SOCIAL ORGANIZATION, HOUSE GROUPS, AND POTLATCH

Social organization within the tribe is based off extended family and "house groups." (Powell)

"A house group was composed of all those occupying a single big-house during the winter months, when the bands gathered at the mouths of the Quillayute and Hoh rivers and Goodman Creek. The onset of warm weather would see this house group fragment into small subgroups, many of which would move upriver to summer camps." Their was a leadership hierarchy within the groups consisting of a chief, nobles, commoners, and slaves. (Powell, 21)

The potlatch, a multi day gifting ceremony, established prestige and rank amongst the different houses by those groups who sacrificed the most. The house groups who did not give as much would be in debt to the groups that gave more. These ceremonies also included weddings, memorials, initiations to secret societies, name-bestowing, and other rituals. (Powell, 21)

"Marriages were arranged, usually with the consent of the couple." (Powell, 25) A marriage gift would signify an alliance between families and the woman would move into her

husbands family home. Some men had multiple wives and divorce was a simple process. (Powell)

SHARED PROPERTY

“But what I have is not mine ... it’s property of Po-oke: Quileute People.” (Hansen)

COMING OF AGE, SPIRIT POWER, GUARDIANS, AND EDUCATION

Life revolved around one’s connection to their spirit power. (Powell)

Stories, games and tasks were used to teach children values like cleanliness, endurance, moderation and generosity, as well as to develop strength, dexterity, and preparation for spirit quests. “A youth would prepare himself for adulthood by venturing forth to seek a spirit guardian, who would advise and empower him throughout his life.” (Powell, 25) The spirit quest provided teens the opportunity to meet their spirit guardian who would teach them skills for hunting, fishing, medicine, or gaming. Girls were also succumbed to solitude for a period of five days within a small room when they reached puberty. (Powell, 25)

DEATH AND MEMORIALS

“The burial ground was atop James Island. Bodies were wrapped in mats or blankets woven of woolly dog hair and were placed above ground in canoes or, in the case of the poor, in a hollow log. On the first or second anniversary, the bones would be interred in a

box and a memorial potlatch would be held.” (Powell, 27)

PERCEPTION OF TIME AND SPACE

“Western Time and Native Time are not same in any way. Western Time segments mechanically; Native Time is right now. (Different too are directions per compass: North, East, South, West, western style. But Native directions are Sunrise way, Sunset way, Cold way (North), Warm way (South), Center ... (where we are), and Up and Down. Thus time and direction are totally relative to conditions each of us is experiencing.” (Hansen)

LANGUAGE

THE THREE LANGUAGES OF THE OLYMPIC PENINSULA

The Olympic Peninsula has three distinct language families: Salishan, Chimakuan, and Wakashan. The Makah speak Wakashan which is related to the Nootka and Nitinat on Vancouver Island. The Hoh and Quileute speak Quileute, which is one of two languages in the Chimakuan language family. The other language in this family is spoken by the Chemakum people who once inhabited the North Eastern part of the peninsula. (Wray, 3-4)

"...the Quileute language is known as an isolate, or one that does not appear to be related to any other language in the world." (Wray, 137)

"Quileute was known to be related to Chimakum, once spoken near Port Townsend, but that language has been extinct since the 1930s" (Powell, 55)

"Recent discoveries show that the Wakashan Family and the Chimakuan Family are related, that is, that both groups of tongues derive from a common ancestor language spoken thousands of years ago." (Powell, 55)

"Linguists and anthropologists come from all over the globe to study the languages of the Quileutes and their neighbors because of their remarkable phonetic and grammatical intricacies." (Powell, 57)

"Quileute was never written down until recently. In 1974, a committee of elders and experts called the Quileute Language Committee created a system for writing Quileute."(Powell, 57)

LAND USE

ANCIENT TRIBE, OLDEST KNOWN IN THE REGION

Evidence suggests that Quileute lands once encompassed the entire Olympic Peninsula until the arrival of the Makah and Clallam tribes.(Powell, 41)

"Like their river they've been there 'forever'. The Quileute are considered by some anthropologists to be the original Northwest natives."(Hansen)

SEAFARERS AND AKALUT, THE SMOKING ISLAND

"From the top of the island, from Akalut, from many smoke-houses, pale blue driftwood smoke wafted skyward through open-plank vents of the roofs and out into the dark, overcast, rainy skies, sentinels of smoke calling home the whalers and seal-hunters from far at sea. 'Smoking Island' those sea-venturers called it." (Hansen)
"Their activities were in the 'shadow' of beloved Akalut. Akalut symbolized home and protection and pride. It has watched them since their arrival, known their history as no other thing but River. It keeps Quileute secrets well, Akalut, a steady, sturdy, unmoving bastion knowing Po-oke as even they do not." (Hansen)

"Traditions, legends, and recorded history relate many fascinating early events in the lives of the Quileute people, some of which directly or indirectly are related to geology. Outstanding among the stories about their way of life is their use of James Island as

a very efficient fort against their enemies. James Island, said to have been named after a tribesman, James Howe, originally was called Ah-kah-lahkt (meaning way up there or on top of the hill; Alcorn and Alcorn, 1976). Conflict between the Quileutes and the Makahs to the north apparently began several hundred years ago and lasted for at least 100 years. With only one precarious route to the nearly 5 acre flat surface, James Island served as a natural fort for the Quileutes (fig. 68). Food grown on the island and water from springs served much of their needs. Hot water and large boulders thrown over the side were important weapons used by the Quileute and the sheer walls, 180 feet high, mostly of Hoh sandstone, afforded excellent protection. Geology and rock formations, therefore played an important role in the well being of the Quileute people." (Rau)

MOUNTAIN TRADITIONS

Contrary to the belief of original European settlers, the native peoples utilized the lands of the mountainous interior of the peninsula in addition to the coastal settlements. "These areas were and continue to be a part of tribal lifeways, that is, "the systems of values and practices that guide community subsistence and spiritual relationships with the environment, ways of organizing family and community life, and ways of celebrating life and mourning death". (Wray, 6) Evidence of hearth sites near mountain lakes have been discovered from between 4000 and 8000 years ago. A fragment of a woven basket was found in the high alpine of the

Olympic mountains is dated 2880 B.P. and is thought to be a part of a backpack. (Wray, 6)

“Trails were used where canoes could not go, following the river drainages to the open meadows and mountain ridge lines” (Wray, 9). These trails crossed the Olympics and are still used today by hikers in Olympic National Park and the National Forest.

DWELLINGS ON THE COAST AND UPRIVER, TRADE

March to May and August to October. During these seasons, families living at the mouth of the river would visit other families living upriver.(Wray)

Upriver Quileute would trade elk, deer, and other game for sea mammal meat, dried halibut, rockfish, smoked smelts, clams and other mollusks. “Arthur Howeattle said that upriver Quileute sometimes went a whole year without visiting La Push, but it was probably more common for families to maintain dwellings and subsistence routines both at the mouth of the river and at riverine villages.” (Wray, 141)

COLLECTING PLANTS, BURNING PRAIRIES FOR MAINTENANCE, AND MOVING WITH THE RESOURCES.

“Old-time Quileute foraged for, collected, and used a wide variety of terrestrial plants, including trees. Because some growing things were only briefly available in season, the old people maintained patterns of movement that made certain they were in the right places at the right times. Families sometimes went to camp in rich foraging areas, and groups of women often followed trails to gathering places miles from home. The prairies, notably the Tyee and Beaver, Forks, Little Quillayute, and Quillayute, were basic to Quileute foraging patterns. However, there were also smaller maintained prairie areas near the Sol Duc Hot Springs, Shuway, and upper Maxfield Creek. The prairies were maintained by regular burning to regenerate roots and berries of various kinds and browse that drew animals.” (Wray, 142)

“aka-lat, meaning ‘top of the rock,’also known as James Island, was a refuge for the Quileute people during times of war. Here they established a somewhat permanent lifestyle during the years of warfare, planting gardens and fruit trees(still there).” (Wray, 147)

NEIGHBORS AND ORIGINAL LANDS

The Quileute Indians are closely related to the Hoh Indians, sharing a language and similar geography and climate. “An average 115 of rainfall annually drenches the Quileute coastal and upriver hunting grounds, which once extended from the surrounding tangle of rainforest to the perpetual glaciers of Mount Olympus, lair of Earth Shaker, the thunderbird tistilal.” (Powell, 15)

TRIBAL BOUNDARIES

The Quileute boundaries are shared with the Nootka, the Makah and Ozette tribes, to the North, and the Salish, the Quinault, to the

South. “Although trade, intermarriage, and potlatching between groups were common all up and down the coast, feuding and fighting sometimes broke out over such things as trespassing on private hunting or fishing grounds, and there was also the serious threat of blood vendettas and slave raiding.” (Powell, 17)

MATERIALS, CRAFT, AND VERNACULAR

Evidence of temporary housing in the highlands dates back between 2600 and 170 B.P. These houses are believed to be used for food processing and winter storage. Fishing economies were important as populations grew and commerce expanded between 3000 and 1000 B.P. This was made possible by "cedar wood working technology" and canoe manufacturing. Canoes were used in the ocean and in the rivers for fishing. "The canoes were poled upriver as far as possible and were also kept on navigable portions of rivers above obstructions. According to the anthropologist Ronald Olson (1936: 87), "At log jams portages were constructed, skids being used for sliding the canoe. Log jams were usually burned during the summer in order to keep the channel open." (Wray. 8)

FISH TRAP CONSTRUCTION

Fish traps were used and were constructed of hemlock, vine maple, and willow poles.(Wray, 141)

The Quileute built fish weirs or traps periodically throughout the year. When a family received their fill from a trap, it would dismantle it to allow people upstream an opportunity for fish, and to allow the salmon to spawn. (Pettitt, 7)

CAMPING STRUCTURES

"When families camped on the prairies, they built three-sided huts of hemlock bark or shacks with roof and walls made of mats."

(Wray, 142)

WESTERN RED CEDAR, OTHER WOODS, AND THEIR MANY USES

Western red cedar was the most important wood and served many purposes for the Quileute. It was used for "house planks, support posts, canoes, and ceremonial objects. The cedar withes and inner bark were made into numerous items, such as towels, clothing, bedding, and baskets." Other woods that were used include yellow cedar, hemlock, fir, vine maple, spruce, yew, and ocean spray. (Wray, 143)

NO TOTEMS, BUT SIMILAR CULTURE

The Quileute did not use totem poles but their mythology is related to the tribes to the north of them who did.

RED CEDAR, NATURAL MATERIAL USES AND ARTISANS

"Typical of Northwest Coast peoples, the Quileutes were skilled artisans." Red Cedar was the most common material and was acquired through controlled burning. The cedar was revered for its many uses and its ability to "split cleanly into planks for the flat-roofed Quileute 'big houses.'" (Powell, 19)

Shredded cedar bark was used for clothing which was often not worn during the warm summer months.

Split spruce roots were used for making rain hats and watertight baskets for stone boiling. Cattails and other grasses were used for mats and openwork baskets. Kelp was used

for fish lines. Nettle fibers were used to make nets and string. Hemlock bark was used to make bailers and buckets. (Powell, 19)

“Cedar grew tall and straight and offered self to be cKeynoo to who prayed at Cedar swamps for one to offer itself for that life. No Cedar anymore. Alder with ‘meat’ of both white and red wood, huge, and older than time itself it seemed, was readied to smoke Salmons for winter... Other Po-oke constructs of Alder were bailers for cKeynoo; bowls; carvings; implements for the domestic Life of Po-oke.”(Hansen)

RED CEDAR CANOES

“The greatest achievement of the Quileute woodworker’s art, however, was in their dug-out canoes... Constructed with no other tools than the hand adze, they were true engi-neering masterworks and ranged in size from two-man fishing models to great ocean -go-ing freight canoes capable of holding three tons.” (Powell 19)

Canoes were built up to 50 feet in length. Whaling canoes are often 36’, sealing canoes are 26’. River canoes were varying lengths for different uses

CEDAR PLANK LONG HOUSES

They roamed this area hunting, foraging; liv-ing; their huge Cedar-plank ‘dtick ah ti-cal’ (‘ smoke-houses’ [‘ long-houses’ Hoquat called them]) dotting the land.” (Hansen)

The longhouses were constructed with the long axis parallel to the beach and with door openings at either end. Similar to the post and beam coast Salish structures with slop-ing roofs that peaked on the water side and dipped on the land side and wrapped in cedar planks. The structures varied from the Coast Salish styles: they were built with verti-cal cedar planks on the ends of the building, were placed two to three feet below ground for increased wind protection, and utilized a central partition wall that ran the length of the house.(Vastokas) Fires were placed in the center between each family unit of the house. Tent structures were built on the in-terior of the houses during the winter months for increased wind protection and insulation. Wooden joints and fiber ropes of spruce root and cedar were used to lash the structure to-gether.
(Pettitt, 4-5)

PACIFIC YEW TREES AND BOW MAKING

“Yew trees from which hunting bows were fash-ioned. These were used on Fall-migrating water-birds... The Yew-bow provided silent hunting and a taken meal didn’t terrorize everything as did 12 gauge shot-guns, a roar heard for miles.”(Hansen)

SEA GRASS COOLER FOR FISH

Some strange little buds of Sea-grasses, clustered somewhat like grapes, and filled with a thick, sustaining liquid, were carried in baskets by Tss’y’uck out to Seal ‘chan-nel’, (twelve miles and more from Akalut)

to augment the filled water-bags also taken. Who fished by Rocks and Islands wrapped their catch in this Sea-' weed' which kept the catch cool I suppose. I wonder: did the weed's 'slimy' coating have preservative merit?(Hansen)

GATHERING WOOD

"In those days of Beach-wood gathering for home fires, our Ladies had big baskets which were worn on their backs, strapped to a wide band of softened Cedar-bark placed against their foreheads. They put the chosen pieces of wood into a big basket and when the basket was filled, they'd place the basket onto a drift-log, turn so as to put the head-band in place on their foreheads then off they'd march toward home."(Hansen)

"Cedar grew tall and straight and offered self to be cKeynoo to who prayed at Cedar swamps for one to offer itself for that life. No Cedar anymore. Alder with 'meat' of both white and red wood, huge, and older than time itself it seemed, was readied to smoke Salmons for winter... Other Po-oke constructs of Alder were bailers for cKeynoo; bowls; carvings; implements for the domestic Life of Po-oke."(Hansen)

FOOD SOURCES

Traces of mastodons, caribou, elk, and bison provide evidence of hunting from over 12,000 years ago. (Wray, 8)

TRADITIONAL FOOD PRACTICES AND CYCLES

"In semi-isolation they lived simply, picking varieties of berries; digging Camas bulbs; Clam digging; gathering Mussels; dip-netting Smelt (both Surf and River); trapping returning Salmon in weirs; taking Elk in season. In short supplying the larder for Winter. Camas; Whale; Seal and other foods were traded for what we couldn't supply locally. Quileute people were plentifully endowed with the necessities for living in comparative independence ... but as do all, they knew periods of intense need."(Hansen)

HUNTING OTHER ANIMALS WAS RITUALISTIC AND TAKEN WITH GREAT CARE

"It was a matter of concern that the Quileute were themselves beings-with-souls yet hunted and killed other beings-with-souls. And for that reason hunting was a pursuit that required sensitivity and ritual."(Wray, 139)

"We were told that for their hunt all Tss'y'uck prepared themselves with physical and mental 'Medicine'. For cKwalla (Whale) it was year long preparation involving abstinence from gratification; Spirit quest in Cedar Forest or along Coast, isolated and meditative; fasting; Spirit Board study, all utterly fascinating." ...(Hansen)

"Men were humbled by the majesty of the People(animals) they killed. It is and was to them, murder of another living Person. Sorrowful and thankful at the same time, they thanked cKwalla People for giving food to them for the lean times."(Hansen)

HUNTING MAMMALS ON LAND

The Quileute hunted elk and deer June to September. Elk were chased into ambushes and deer were hunted from blinds and hiding places at dusk or dawn. "Throughout the year, other mammals such as cougars, lynx, bear, raccoons, beaver, rabbits, grouse, eagles, seagulls, geese, ducks, and loons were hunted. The wolf, an ancestor of the Quileute, was not hunted."(Wray, 140)

HUNTING MAMMALS IN THE SEA

In the sea they hunted hair seals, sea lions, sea otters, porpoises, and whales. "All hunters belonged to spirit societies, and the whalers' society was the most prestigious." A ritual spanning days or weeks would precede the whale hunts. Seal hunts had three men on a crew and whale hunts had eight men on a crew. Whaling ceased around 1900 and seal hunts ended around world-war II. Seals and sea lions can still be hunted by the tribe for subsistence or ceremonial purposes. (Wray, 140)

ELITE SEAL HUNTERS

The tribe was known for being the best seal hunters on the Olympic Coast; utilizing harpoons, sealskin floats, seal clubs, and various types of lines. “Fish were speared, trolled for, and caught in traps, weirs, and drag, dip, and gill nets.” (Powell, 19)

FISHING WAS A “BASIC COMMODITY...” MANY FAMILIES WOULD MOVE UPRIVER SPRING AND AUTUMN TO FISH THE RIVER.

Fishing provided a year round food source for the tribe. The best seasons were March to May and August to October. (Wray, 141)

COMMON ROOT FOODS AND ETHNOBOTANICAL PRACTICES

“Much of a woman’s time was spent digging roots of various kinds that provided the small but important carbohydrate content of the aboriginal Quileute diet: primarily fern (brake, sword, licorice, wood), clover, silverweed, horsetail, wild parsnip, thistle, and tiger lily.” (Wray, 142)

Camas and rhizome of the brake fern were collected and processed. The rhizome was ground in to a paste and then buried under a fire and cooked creating a bread like loaf. These foods were replaced with traditional western foods in the 1880s when the school was established. (Wray, 142)

Prairie burning was used to make clearings for hunting and generate/promote camas growth.(Wray, 143)

Berry picking was common in the spring, salmonberry, thimbleberry, cow parsnips, giant horsetail, salal, elderberries and huckleberries. (Wray, 143)

“Grasses (bear grass, dune wild rye, and rye grass), “swamp grass” (slough sedge, Carex obnupta), reeds (tule and cattail), bark (cedar, wild cherry), and roots (e.g., spruce) were collected for basket weaving and mat making. Nearly every plant in the natural environment was used in some way in the complex traditional Quileute pharmacopoeia.” (Wray, 143)

FISHER PEOPLE

The Quileute have always fished to sustain their livelihoods. (Powell, 15)

TRADITION AND CULTURE: EURO-AMERICAN SETTLEMENT

CONTACT

HOSTILE INTERACTIONS WITH ANGLO EXPLORERS

Early contact with Spanish, British, and Russians was unfriendly with stories of the tribe massacring and taking whites as slaves. (Powell, 41)

ORIGIN OF THE NAME LA PUSH

“the explorer La Perouse named it ‘La Bouche’, for what it represents: ‘The Mouth’, of Quillayute River. Our people pronounced ‘La Bouche’ as La Push. Our word for it all was Ta-boke: River, which was the whole system, cK’lawah, Bo-cKacheel, Soulduck, ‘Dicky’, the rivers which made Quillayute: Ta-boke.” (Hansen)

“Although no date has been established, the first white men to have made contact with the Quileutes were survivors with Spanish-sounding names from a ship wrecked on nearby offshore rocks (Hobucket, 1934). The Quileutes are said to have referred to the shipwrecked people as the “drifting white race.” Because they had never seen white people before and because the white men came from the ocean, the Quileutes thought the ocean was their only home. As the story goes, the shipwrecked crew stayed with the Quileutes for many years. Then finally, they left, headed south, never to be heard from again.

Another shipwreck is thought to have had a French-speaking crew. The event must have

taken place during the early days of steamships as the ship was described as a “side-wheeler. The location of the wreck apparently was in the immediate area of La Push. It is said to have been loaded with merchandise, food, and several chests of gold coins. The value of the gold coins was not revealed to the Quileutes, so they simply allowed them to sink in the sand. Later these shipwrecked people left the area and headed south. They, too, were never heard from again (Hobucket, 1934). The French word “la bouche,” meaning mouth, may be the origin of the name “La Push,” perhaps as a descriptive reference by the French visitors to the mouth of the Quillayute River.” (Rau)

TREATIES AND LAND RIGHTS

OLYMPIC COAST TREATIES

The Olympic Coast tribes all signed treaties between 1854-56, were moved to small reservations, and "'supervised'... by missionaries, schoolteachers, and Indian agents who set restrictions on passing on our languages and traditions to our children."(Wray, xvi)

European interest in the region developed in the 1700s and these people set claims to many native lands. The Spanish and Russians surrendered their claims in 1819 and 1824 and Britain and the United States established a border in 1846 along the 49th parallel. The Oregon Territory was created in 1848, establishing the United States presence in the Olympic Peninsula. Until Washington Territory was established in 1853, Native peoples retained rights to their land. In 1854 treaties between native tribes in Puget Sound began and in 1855 the first treaty was signed on the Olympic Peninsula, creating reservations at Neah Bay, Taholah, and Skokomish. In 1889 the Quileute reservation was created. Fishing and hunting rights were affirmed in 1974. (Wray, 11)

1855 TREATY WAS DECEPTIVE. THE TRIBAL LEADERS HAD NO IDEA THAT THEY WERE SELLING THEIR LANDS TO THE GOVERNMENT

The Quileute signed a treaty in 1855 that ceded their lands to the United States government in exchange for an annual payment and a reservation in the area shared with other tribes. (Wray,137)

In 1879 a delegate of the state approached the Quileute asking them if they would like to move to the Quinault Reservation. The leaders were surprised and the delegate returned to the state and suggested a reservation be established for the tribe. (Wray,137)

SETTLERS CLAIMED QUILEUTE LANDS, DISPLACEMENT ENSUED

Settlers began making claims on the Quileute lands in the 1870s along with a fur-buying station on the mouth of the river. "Many of the settlers filed homestead claims on land that included upriver home sites and settlements, displacing Quileute families to villages at the river mouths."

A NEW RESERVATION, ARSON, NEW FRAMED HOUSES, AND SURVEYED LOTS.

"In 1889 approximately one square mile at the mouth of the Quillayute River was set aside as a reservation by executive order of President Grover Cleveland. Shortly afterward the twenty-five longhouses at La Push were burned down while the Quileute were at Puget Sound picking hops. They returned to discover that their village had been razed, plowed, and sown in grass and that Dan Pullen, the factor at the trading post, had filed a homestead claim on the site. Pullen's claim was denied, but the Quileute had lost most of their traditional implements, tools, artwork, and ceremonial gear in the fire. The Quileute rebuilt their village with frame houses, rather than traditional longhouses, on government-surveyed lots"(Wray, 137)

The fire of 1889 resulted in the “tragic loss of the last masks, hunting implements, baskets, and sacred regalia from pre-contact days.” (Powell, 41)

EDUCATION

EDUCATION AND FEDERAL/TRIBAL RELATIONS

Federal funding of Indian education began in 1876 establishing several schools thereafter. Many peninsula Indians traveled to the first school in Salem, Oregon in 1880. Improvements of the system began in the 1920s and in the 1970s funding was allocated to programs that focused on Indian educational goals(Wray, 14)

Beginning in the 1930s and extending to the present federal and Indian relations have been focused on tribal well-being and protection. (Wray, 14)

FIRST ANGLO SCHOOL

A.W. Smith established the first school in 1882, and began assigning christian names to the tribal members. (Powell, 41)

VILLAGE MEETINGS IN LODGE

“In Lodge the heat of an oil-barrel ‘stove’, (actually one barrel above another, radiating withering heat as it got hot enough to glow orange), was a cold day beckoning-call when meetings were held. (Hansen)

TEACHING VALUES TO YOUNG

“Only who held the respect of Villagers because of their known values were heeded enough by other ‘Elders’ to be permitted to speak of values in Human Character to the young. Who was not respected for evident

and manifest Village-value was unheeded and couldn’t speak about Mature Values.”(Hansen)

LEARNING AND RESPECT FOR WOMEN ELDERS

“Even the Young of moderate experience by now held Women Elders in awe, who spoke not as often (nor as long) as did Men. At those times I fled my body and the atmosphere of the Lodge, red-hot stove and all, and entered ETHEREA, that place between the ‘worlds’ of the normal day’s experiences. Between Sleep and Wake. This the world of Spirit, of meditation. Now I pulled into my being the Wisdom of our Tribal Eternity, Women’s Life Wisdom. Absorbed it through my skin; into my lungs, my brain. WOMANSES TALKIN’ ‘BOUT LIFE!!”(Hansen)

CLARA EASTMAN SPEAKS AT LODGE ABOUT THE YOUTH OF THE TRIBE AND THE FUTURE IN THE 1930S.

“You young takin’ to Hoquat ways. Losin’ Pooke ways, you becomin’ red-apples, red outside, white inside. The loss is to us all, Elders, who brought you here to this day, to you Young who is losin’ the ways of Value, our ways of Survival in Nature. Money replacin’ Spirit. Our Pride in Ways of Value brought you here from the days ‘Over There’,” (ancestral days). Here I remember Her looking upward with a slight toss of Her head, then back at us. “Soon, in the Life-time of many here, you will fight tryin’ to remember the Old Ways, but you can’t do it because Ways of Life is created by who Lives it. Not Lived, it ain’t. It ain’t play acted, like on Hoquat movies. You gonna live to see funny

play-acting about Old Ways, in Lodge, done by who has no ‘membrance of Po-oke except from Hoquat book writin’ ... not close to real. Nonsense talkers. “Where the treasure is is where the heart is. With outside world it’s money. How do we know that? For the treasure, for the god, same things, wars gets fought, people steal; lie; murder; destroy. For the ‘god’ money, for where is ‘importance to the heart’ pros-a-tutes works. Cheatin’ an’ schemin’ is all parts of the outside world way of getting’ to their ‘god’, Money. They fight to preserve their treasure. “Elder Po-oke hearts is likewise with our treasures. We fight to help and preserve our treasure. By care an’ protection our treasures is preserved for the comin’ generations. You are our Treasure, you Young. With Hoquat fightin’ wars for money even to die in that action, who destroys people’s cities, wipin’ out history an’ people, (as our relatives Chimacum died and are lost because of old Sealth), we fight against hunger and sickness for our Treasure, which ... is ... YOU!”(Hansen)

Then She spoke again. “We don’t fight to gain territory or property, we fight to keep what we got left. Ain’t much, with no place to Live the old ways. Before my parents was defeated we had tradition an’ way of Life but defeat took it. We ain’t got nothin’ for you but Love an’ our Blood. In the fight we fight also our own Selves and personal fear. Once we knew exactly what to do, each of us; how to survive like Charlie Howeattle just said. Now we Live Life directed by somebodies else (others) for their good (benefit).(Hansen)
...

“The Young is Quileute People’s Treasure. Treasure of Po-oke, because in you is the Blood of all who made our history, who kept us ongoing, we who have protected you as you got to protect you own Young. It’s gettin’ diluted up now, but until lately our Blood was unaltered from THE BEGINNIN’
...
“Without vanity we leaving what we have of Pride to you. These things are, Honor in Life making safe Village first, then Surf; Beach; Ta-boke; Akalut; cKwahleh. We leave these to you in different way than they was left to us ... guns was in their face and is in your face today. Called ‘govermint’ but that’s who got guns. To live as Human even if no longer Quileute, as Po-oke, you must obey Gun-People or die. “Our lands for livin’ in was once to mountain peaks, the ridges we can see. We never harmed it, EVER! Great Spirit loant it to us. Thunderbird (dTisdTilol) lies where we buried it up in Mountain. Layin’ there now. We lived on forks of Rivers, smoke-houses holding families on Soulduk, Bocka-cheel, cK’lawah; lived down to Strawberry Point; Goodman’s Crick; Jackson Crick; Hoh. Up Dicky River; at Ozette. Them was Our people until Hoquat gave them new history. An’ living place. Quileute system was said to be Salmon Tree, ‘reach into the waters and Salmons come from the branches.’
...
Fences keep us away from places named by us when our time began. We can’t show them to you, Hoquat dogs run us off, their kids swears at us and tells US to ‘go home’.
...
“Part of our heritage is toilet for Cows,

Horses, Sheep. We can't change that. That part of our Treasure Great Spirit gived away. You are Treasures to us because if we can leave anything of value to you to take it has to be what Treasure is: Irreplaceable. Honor is part of that Treasure; Love an' Patience part of that thing. Men of stren'th over theirself an' Women of the same character, these are parts of the Treasure."
-Clara Eastman (Hansen)

MAINTAINED TRADITIONS AND CHANGING LIFESTYLES

HUNTING AND FISHING

Around 1900 settlement and state regulations made hunting difficult for the Quileute, drastically increasing their reliance on fishing.(Wray, 140)

“in 1916 billy hebaladup and arthur howe-attle said, ‘in former days hunting was as important among us Quileutes as fishing’(Frachtenberg 1916:3:37).” (Wray, 139)

River oriented fishing became less common as the fishing industry developed at the beginning of the 20th century. However Salmon from the river still play a vital role in the community as the First Salmon ritual is still observed, “which requires that the bones from the first fish of the season be returned to the river.” (Wray, 141-142)

“But not always did Tss’y’uck find Whale near Village. Deep Ocean routes by Whale beckoned Tss’y’uck to go ‘way out’. Until 1912, when Joe Pullen took the last Whale by a Quileute. (By strength of arm, not by a nick with a sharp stick and some Hoquat with a high-power rifle to do the ‘taking’)” (Hansen)

SHAKER RELIGION AND STATE INSTILLED REGULATIONS.

The tribe adopted the Shaker religion, a native american interpretation of christianity, around 1895. “The Indian Shakers ... originated at Mud Bay and rapidly spread from california to British columbia, extending as

far eastward as Idaho.” The United States Department of the Interior disaproved of the level of participation by the tribe and restricted practicing the religion to only a few hours a week. A church was built in 1920 and was razed in 1973, but the religion is still practiced today. (Powell, 55)

“Because of its importance to Tribal Life I want to explain about Shaker Church and its importance to our Lives. Shakers were not Christian nor accepted by any Christian community. We used certain impressive-to-us elements of Christian dogma, the sign of the cross from Catholicism; singing praises to the Great Spirit as Protestantism displays; pantheism as expressed in some Oriental [and other] beliefs; we were none of these but included what seemed appropriate to thanking God/ Great Spirit for what it gave) from all.”(Hansen)

“Church was ‘pure’ white inside. Even the slight flicker of an old-style wooden match opened a new world, of ethereal light. On the Altar beside the crucifix, white candles illuminated both sides and under the ‘arms’. At night with all candles lit the Senses were stimulated by a different ‘realm’ and Spiritual events occurred. Hall glowed white from the burning candles on the walls; from candles held in air on suspending hoops; the solid white of the crucifix casting glowing ‘white-shadows’ to ceiling; walls; faces of white-clad celebrants and/ or seekers of ‘help’. Yet from the burning candles there was no smell of hot wax, no ‘lacing’ candle

smoke. In the building without a ceiling but the under-side of shingles on the roof I think the Cedar-shingles absorbed the wax. Not too fire-proof. Shaker Church was the sanctuary of Bell. Bell's power with us? Bell 'pulled' us. It was a circular flow." (Hansen)

PO-OKE HELP EACH OTHER

"Our purpose in Life was to help each other. They (non-Po-oke) try to own all the money so they can benefit from everyone else." (Hansen)

BELL AND DRUMMING AS VILLAGE CONNECTOR.

"I 'see', at home in our small Ocean Coastal Village, two things 'focusing' us: a Bell as 'messenger' (at its end by my Birth); and Village drumming." (Hansen)

VILLAGE BELL AND ITS MANY VOICES

Bells have voices which seem to remain same. But not Church Bell. Bell had different voices; different responses. When Bell spoke to Village at night it was for Church or predetermined function. In day-time, apprehension gripped the hearts of young and old alike. It might be saying Death visited; it might call for funeral; to call us together about Baby/ Child missing; or fire call, whatever. No single condition of day-time Village Life attracted such total and immediate attention as first clang of Bell.(Hansen)

I loved Bell. There was Church; there was

Surf; there was Bell. We were they who were blessed, having this kind of Spiritual protection. Bell disappeared between demolition of Old Church and construction of new, and, but for a short passage of its voice which I recorded in 1958, I know of no other recording.(Hansen)

First Shaker Church is gone. Bell is gone. Together with Village. Without Bell, Village died. No more calling together of Po-oke. Shaker Church was old when I was young, 'born' in 1800' s I heard. As far back as '90 or earlier? (Today, new Shaker Church stands where Old Church kept Ground dry).(Hansen)

WOLRD WAR II BROUGHT A SHIFT IN VILLAGE CULTURE; DEATH OF BELL.

"In a way, Bell announced its own death on 7 December, 1941, when it called us to learn about Pearl Harbor. Its importance diminished after that because soon many Villagers got quality radios and could hear Richfield Reporter news from KGO San Francisco. We didn't gather at Church anymore to learn about what the outside world was doing...Shaker Church had but one importance left: Services." (Hansen)

VILLAGE BRAIN

"The Mind-set caused by the Living Atmosphere of 'being Quileute' can never be regained. Mind-set is Village Brain and Village Brain is gone for all but the Aware" (Hansen)

MILITARY PERSONEL WERE POPULAR WITH QUILEUTE GIRLS

o, too, the end-of-the-road 'world' of La Push. In came the military to Quillayute Prairie to close the doors of Yesterday and open the doors of Tomorrow. Our girls were popular with the military personnel who were popular with the girls." (Hansen)

The future Mothers, the 'hub' of Quileute Life, welcomed the 'new, the exciting ways' and the language of 'outsiders' was birthed into the Children engendered by the new unions. (Hansen)

"The dying of La Push began when English- worked to predominate in our homes." (Hansen)

COAST GAURD MARRIED QUILEUTE GIRLS. NEW GIVEN CHRISTIAN NAMES MADE IT DIFFICULT TO KNOW WHO WAS RELATED TO WHO.

"We liked the Coasties, (more expecially did our girls ... they could take you to movies in Forks 'cause they earned money). Many of them married our girls. That pleased us. It was nearly impossible for Indian young to marry in the village because Wesley Smith's naming process gave brothers different last names and in a couple of generations it was difficult to know if we might be marrying one of our own first cousins. Bible or not, even Primitives know better than that." (Hansen)

IMMENSE RESPECT FOR FEMALE ELDERS

"We were trained to see them as they were: Majestic. There was Majesty in their behavior. To this day I feel awe in the presence

of Female Native Elders. Of any tribe. (Non-Amerians are tribes too, ain't they?)" (Hansen)

LIVING IN MYTH AND LEGEND

"At La Push I learned the Reality of MYTH by Living in it, with it; Living it. SPIRIT involves 'MYTH', (forgotten LEGEND?). Isn't MYTH the off-spring of LEGEND? It's all 'voodoo' to 'the wise'; it was actual truth for us and the potential of 'to become' became the backbone of our world view. LEGEND comes from some creature's doings. Our LEGENDs were the history of what we remembered about what we were from vaporous Mists of Memory, visits from the Ghost named Past." (Hansen)

SPRING AND THE SALMON'S RETURN.

"Every year we prepared a feast in celebration of Sa-ats'(Salmon's) return. Berries and Camass and Elk and smoked Smelts and Seal oil ... feast. (Even had potatoes). Sa-ats' bones were kept carefully: To thank Sa-ats for their return the bones were put into River with singing and drumming, all to show appreciation and to have Sa-ats feel our reverence; reverence is what it was indeed, our Survival depended upon Alita: Fish."... (Hansen)

"Memories, silent as stealthy coastal-morning-fog to which we awakened regularly. Memories of deep, clear Ta-boke(River), luring Sa-ats from the wanderings of the Wait, (the Wait for calling by Ta-boke: "Come home! Come home! Make more beautiful, shimmer-skinned

Sa-ats"). They had grown and matured at River-mouth, wandered to where no one knew, out into the vastness of cKwahleh. There, in cKwahleh, that mystery of Earth-life, they faced Seal and Sea Lion and Killer Whale and Shark and Hoquat ways of mechanized catching. They learned and grew, if Fortune robed them with its covering, to return to Ta-boke, and Po-oke, who prayed to them that some might bless us as food with the wonder of their Lives. We waited, Fall to Fall, for First Fish Ceremony ... it was in our Blood." (Hansen)

DANCE HALL AT RIALTO BEACH

At Rialto Beach was a store, cabins and in a secluded, Tree protected 'bowl' against the bluff, the dance-hall.(Hansen)

"Somehow there was failure to understand there was no 'political 'Chief'' for Po-oke ... the word 'chief' related to ability. One was 'chief' because of cKeynoo carving ability. Another might be 'chief' because of fishing skill. Elk-hunter Stanley Grey was 'chief' Elk-hunter. Professional, or 'journey-man' at what they did. 'Chief' 'do-er' of some skill. Quileute had no words such as 'professional' nor 'journeyman'. Beyond the ability to contribute to the overall well-being of Po-oke, no such thing as 'Chief' existed. But so it stands now in Hoquat history, the existence of a 'chief'. But incorrect."(Hansen)

A NEW LANDSCAPE

ISOLATED LA PUSH AND 1920S DIRT ROAD

"By the 1930s La Push was still isolated, and anyone wanting to get in or out either rode a canoe between the native village and Neah Bay or took a dirt road that had been built around 1920, so narrow that two small Model T Fords could only pass one another with difficulty on it."(Hansen)

WORLD WAR 2 BROUGHT CHANGE

"World War 2 killed La Push...But with the war came paved roads, electricity, 'modernity' (for the military invasion up on Quillayute Prairie). The U.S. involvement in World War 2 had been born. The primitive SPIRIT WORLD and reliance thereon became ill and began dying rapidly. La Push began to die visibly: Change changed change. Daily. World War 2 put America center stage. Now, instead of a remote isolate, it was under the brightest of lights and the casual, the 'ordinary', the regular un-scrutinized life-styles were gone. Instead of a 'backwater' land without 'culture', it was under the World's microscope as 'The Salvor of 'Democracy''." (Hansen)

1958 VANISHING CULTURE AND ENVIRONMENT

"In 1958, Howie told Frank Herbert about the lost forestlands near La Push, and he lamented about the Quileute way of life that was also vanishing. Howie said the entire world was dying, because it was being misused by western civilizations that plundered resources from the planet and did not give back to

it. 'White men are eating the earth,' Howie said. 'They're gonna turn this whole planet into a wasteland, just like North Africa.'" (Hansen)

RIVER -TABOKE - HISTORY, 1960S CHANGE

"The constant supply of water falling against the Olympics and draining sea-ward made the Quillayute (above high-tide's reach) a tough river. Despite its short length. Until the 1960' s. Until then it had all the seasonal violence of a typical Northwest river. Two other rivers, Sol Duc, meaning 'clear or sparkling waters' and Bogachiel, meaning 'muddy (water)', join to form the moderately meandering Quillayute, (meaning? - lost)." (Hansen)

EARLY FALL FOODS

"So, we picked berries, preserved Salmon, Elk, Deer, Grouse, ate Salmon eggs as do Bears, fattening for Winter. My favorite berries were Salal, one 'secret' source was by Dungeness Spit." (Hansen)

FOOD SOURCES WERE ONCE PLENTIFUL NEARBY BUT LIFE BECAME HARDER WHEN QUILEUTE PEOPLE WERE FORCED TO THE BEACH.

"Once, before Hoquat, berries and our other foods were available nearby. No one had lived permanently at Ta-boke mouth until 'Bostons' moved us there. Upland, when Po-oke had Lived throughout the greater Quillayute River-system, hunting and gathering didn't require bypassing miles of nearly inaccessible Forest or poling cKeynoo up-stream to the Prairies

past what had been ours since Time began, rather, it was near and on prairies where we had lived, so Life then was much easier. Forced to River-mouth to live year ‘round made Life many-fold times more difficult. Deaths rose with the move to Quillayute (to La Push), Little Bill told me.”(Hansen)

LANDS UP-RIVER PROVIDED PROTECTION AND SECURITY.

“Before being shoved to the square mile at Ta-boke mouth (where no protection exists from Winter’s wrath), we, as rational people, had enjoyed up-river protection. For thousands of years we had visited River mouth in Spring, Summer and Fall only, while Tss’y’uck had hunted along Coast. In those days Trees had blunted the near hurricane force of unblocked storms six-thousand miles old and strong, and we had lived in the protection of the uplands, where our supplanters ensconced themselves as our superiors. On our lands. Without a dime of payment. But they didn’t shoot us, California style, nor make us march on foot for thousands of miles to live on barren rock, Cherokee style.” (Hansen)

WINTER WAS TUMULTUOUS AFTER THE MOVE. THERE WAS NO PLACE TO TAKE SHELTER, THE FOOD SUPPLY HAD BEEN CUT OFF, AND MONEY, A CONCEPT NOT YET UNDERSTOOD, WAS SCARCE.

We helped each other in those depressing Depression years. Winter took its toll in the way flu did ... (many in the Cemetary ‘stopped being’ in 1918). (Hansen)

SELF SUFFICIENCY IN ISOLATION

“That’s one gift of isolation: Self sufficiency.” (Hansen)

OLD GROWTH CEDAR STAND DESTROYED AFTER 1958

“Incidentally, the Cedar stand at Flattery together with remnants of logs for cKeynoo downed long ago using fire-rings is now a stump-spiked barren-Earth mass of rolling hills ... in that which remains after the Gross National Product was improved by Forest Killers. In 1958 I took the last photos of the old stand and what the People had used and preserved ‘since the beginning of time’”(Hansen)

THE RIVER CHANGED AFTER THE REMOVAL OF THE FORESTS

“Ta-boke was deep and clear in those days before Forest was gone. After that, Coastal rains flushed fertile Forest soil into Creeks and Rivers and deposited it between River mouth and Rialto Beach, just opposite HobbiesMitt’s slough.”(Hansen)

MARINA CONSTRUCTION DESTROYED MUD FLATS

“Modern Rez-kids at La Push don’t know the anger we felt toward ‘them bosses in P.A’ who caused the building of ‘that marina’, dredging away our mud-flats to drive pilings for docks. They cared nothing for Indian traditions; Indian sentiments; Indian desires. We knew they had less concern for Our ways than for the ways of migrating Birds. Indians, after all, are only half human.
When ‘that marina’ was built it took away

both forest and all the marvelous rivulets from tidal action within our beloved once-tidal mud-flats."(Hansen)

RIVER CLARITY AND DREDGING

"No longer does a clear day bring visible bottom from fifteen feet above.. Today dirt colored water of wading depth flows from Hob-biesMitt's slough to the dredge-maintained 'deep water channel' that passes the old 'Coast Guard boat-house'. The 'deep chan-nel' is dirty even with the tide in and full."(Hansen)

TRADITION AND CULTURE: PRESENT DAY

CONTEMPORARY CULTURE

SEEKING CULTURAL SOVEREIGNTY:

"I don't need to wear beads to prove I am an Indian. I know who I am" OPICAC elder (Wray, xv)

"A tribe not only consists of individuals in traditional roles; a storyteller, basket weaver, or fisherman may also be a mill worker, a lawyer, a teacher, or a government representative." (Wray, xv)

Many tribal members live Western lifestyles but still hold onto "the traditions that make us unique, strong, and healthy in our culture and communities." (Wray, xv)

The tribes of the Olympic Coast are too often generalized with a Northwest Culture that ignores the unique relationship and traditions that are rooted specifically to the Olympic Coast. (Wray, xvi)

Practicing ancient traditions reinforces cultural values, identity, and well-being.

"We have withstood the loss of our lands and have adapted to changing circumstances. Some change is good; for example, we choose motorized skiffs over dugout canoes when we travel our ancient rivers. Although the technology is different, our skill and knowledge of the rivers has not diminished. The difference between early adaptations and those that have taken place over the past centuries is that

before the treaties to cede our lands, we had more freedom to decide for ourselves which elements of our cultures we wished to save and which should change."(Wray, xvii)

TRIBAL SOVEREIGNTY

Tribal sovereignty, or self determination, enables the tribes and their members to decide which features of their tribal culture and other cultures can coexist and which ones must be recast and adapted. As Anne Pavel of the Skokomish Tribe has stated, "We are not stupid, we know a good thing when we see it. If we had a bucket available, we would not continue to carry water in a basket." (Wray, xvii)

"Nearly all of Quileute culture and tradition is still part of daily life for the tribe, although few people speak the Quileute language fluently." Some of these activities include ceremonies, canoe making, basket making, and canoe journeys."(Wray, 147)

CONNECTING THE PAST TO THE PRESENT

"And so Quileute culture continued for thousands of years until barely more than a century ago. Contact with Whites necessitated changes, yet links with this cultural heritage remain important in contemporary Quileute life. David Hudson, Xawishata, a Hoh, is recognized as hereditary chief. Ceremonies for the purpose of name giving, marriage, or memorials still involve potlatches at La Push and Lower Hoh. Weekend-long gaming

tournaments draw the entire community and activities are punctuated by traditional songs. Old-timers still regale listeners with tales of the ‘old people,’ and parents warn misbehaving kids of daskiya, the kelp-haired child snatcher. As in the past, family alliances dominate community politics. Neither the people nor the culture has died--both have adapted.” (Powell, 29)

RESURRECTION OF PO-OKE

“Today, a century and a third after Quileute ways began their decline there are descendents of The Quileute who make valiant and dedicated effort to reinstill some Po-oke (Quileute), ways, not the least is language.” (Hansen)

ECONOMY AND TRIBAL GOVERNMENT

"Today the Quileute Tribe has 723 members, about 400 of whom live at La Push. The tribe has its own law enfordement and court system, a health clinic, and the Quileute Tribal School for grades K-12 (including curriculum in the Quileute language and culture). The Shaker religion is still practiced, and there is also an Assembly of God church in the village." (Wray, 143)

GOVERNMENT

The Quileute adopted the Indian Reorganization act issuing the Corporate Charter of the Quileute Indian Tribe. This set up a tribal council system with 5 elected members who have staggered three year terms. "Although there is an elected tribal chairperson, the tribe continues to acknowledge its hereditary chiefs, and these titles are passed on through traditional ceremonies from generation to generation."(Wray, 147) The government also consists of other supporting programs that address, finance, natural resources, law enforcement, utilities, social services, and others.

"Nowadays, La push annually transforms from a sleepy winter village into an overflowing summer tourist resort, home of a fleet of salmon trollers." (powell, 15)

FISH BUYING COMPANY

The local government has established a tribal-owned fish buying company and cooperative store. (Powell, 55)

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